

A
Chrystal Mirrour,
O R
Christian Looking-glass :

WHEREIN
The Hearts *Treason* against God,
And *Treachery* against Man,
Is *truely* represented, and *thoroughly*
Discoursed on and Discovered.

WHEREBY
The Soul of *Man* may be Dressed up
into a Comeliness for God.

AND WHEREON
A Duely and daily Gazing (after a
Godly sort) may prevent the putting an
everlasting Cheat upon your Immortal Soul.

Γινῶσι σεαυτὸν, *Nosce teipsum.* Solon.
To know your self is necessary.

*He that beholdeth his natural face in this Spiritual
Glass, and forgets not, is blessed, Jam. 1. 23. 25.*

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To the
Right Honourable
THE
Lord *Wharton*.

My Lord,

YOUR Lordship is the only One of all my narrow Acquaintance (amongst persons of your Rank & Quality) who hath so much Divine Teachings about the *hearts Treachery*, as (I can presume) your Honour is endowed with. You have been an Honorable Owner & Honourer

To the
Right Honourable
THE
Lady *Wharton*.

Madam,

SINCE my small and short Acquaintance with your Ladyship, I could not but be one of the Admirers (amongst many others) of your great Gravity, and peculiar Piety in this our loose and debauched Age: Whereas other Ladies of Honour doth glory in this, that they are Ladies

[]

rer of the good ways of God (to my knowledge) for this many years; and wherein you have not been an eminent *Doer* only, but as eminent a *Sufferer*: In all which, your Honour cannot but have large Experience of the Wily Workings of your own *Deceitful Heart*. Assuredly, Experimental (not Notional) knowledge is the most expeditious and dexterous Doctress to *Disciple* aright in this Deep Mystery. As that great *Mystery* of *Godliness* (the new name

dies of Pleasure too. (Alas, they do but glory in their own shame, Phil. 3. 19.) Your Ladyship doth esteem it your greatest Glory, not only to be a Lady of Honour, but also a Lady of *Holiness*. This is abundantly demonstrated not only by your repairing [*duely*] to the publick means of Grace, where you may enjoy them in power and purity, but also (to my knowledge) your upholding [*daily*] the private worship of God in your Family. This, this is that which makes

name in the white
sure stone, Rev. 2. 17.)
 they no man can read,
in but he that re-
me, ceives it: So this
 your grand Mystery of
 e. (Iniquity, or) *Un-*
 rea- *godliness* (which is
 on- call'd the *depths of*
 y of *Satan, Rev. 2. 24.*
 so a and which lies lur-
 est. king in a deep
 ntly heart, Psal. 64. 6.)
 not is better experi-
 re- enced inwardly,
 to than exerted by a-
 ans ny outward means
 ere whatsoever. [*Docet*
 joy *Experientia vera,*]
 nd and [*Experto crede*
 to *Roberto;*] I loo-
 e) king upon your
 ng Lordship as an old
 ate *Disciple, Acts 21.*
 in 16. A Gray-hea-
 is, ded Christian and
 ch
 es

makes you [*truly*]
 Honourable, and
 therefore ought to
 be honoured (as
 you are of God,
 so) of all good
 men, but especial-
 ly of all good Mi-
 nisters. In pursu-
 ance whereof, I
 make hold to pre-
 sent to your Lady-
 ship (the best Ho-
 mage and Honour
 I can pay you) this
Christian Mirror;
 which is a *Loo-*
king-glass for an
 elect Lady, for a
 Lady indeed. I
 doubt not, but
 while other Ladies
 (in their Vanitie)
 do, as it were, nail
 their very Eyes to
 their literal Loo-
 king-

a Father in Israel, I Job. 2. 13. could not but be confident, that this mystical Mirrour would finde Acceptance; and the rather, seeing 'tis as useful for Lords as it is for Ladies. Hereupon I presume to tender it (*quale, quale est*) unto your Lordship's hands for a Blessing to your Heart. king-glass, and that onely for pluming the body *as to man*; your Ladyship will be improving this mystical Looking-glass for the trimming of your Soul *as to God*, that your inner man may become as amiable & acceptable to your Heavenly Husband, Isa. 54. 5. as your outward man is to your Earthly one.

But to bring these two Streams into one Channel, let me now address myself to both your Honours (two distinct persons) in one single (yet compounded) application; seeing God hath made you not onely *one Flesh* by his holy Covenant of Marriage, but also

one

one Spirit by his holy Covenant of Grace and Adoption: Although I dare not symbolize with those sordid Sycophants of *Dionysius*, who lick'd up his very Spittle (that Excrement which the Tyrant slaver'd out of his mouth in his outrageous furie) as if it had been the noblest Nectar; nor with those Parasitical Priests that do palliate their Patrons with the Appellations of *Vertuous*, *Pious*, and *Religious*, when (possibly) they are no better than *Vitious*, *Impious*, and *Irreligious* ones. Should I use such flattering Titles, my Maker would make me afraid, *Job 33. last*, yet though [*Laus sordet in ore proprio, non tamen in ore Alieno*] a mans own mouth may not praise him, another mans may, *Prov. 27. 2.* Our Lord (himself) gave *John Baptist* his due praise; 1. For his Constancy in Religion, saying, *He was no Reed shaken with the wind.* 2ly. For his Moderation in his Apparel, &c. *Mat. 11. 7, 8.* And surely the Servants of this Lord ought to own it as their dutie to give due praise to the Praise-worthie,

to honour those whom the Lord honour-
 eth, 1 Sam. 2. 30. and to commend
 those whom the Lord commendeth,
 2 Cor. 10. 18. Thus Demetrius had
 a good Report of all good men, and of
 the Truth it self, 3 John Epist. v. 12.
 and Ruth hath this Encomium; *All the
 City of my people knows that thou art
 a vertuous woman*, Ruth 3. 11. *her
 works* (not her words) *prais'd her in
 the gate*, Prov. 31. 31. So that all true
 acknowledgements (of the Grace of
 God discerned in your Honours by the
 Spirit of Discerning) not onely *may*,
 but *must* be made, and yet be without
 the stinking breath of all base-minded
 Adulation. Give me leave therefore
 (without offending the *modesty* of
 your Minds, and the *humility* of your
 Hearts, (of both which there is an hap-
 pie Conjunction in both your bosoms)
 to call you truely Noble; not so much
 with Nobilitie by *Parchment*, which
 the Favour of a Prince setteth on, and
 his Frown or Fancie wipeth off again:
 nor so much with a Nobilitie by *Parent-*
 CI tage;

tage; for the Noblest Bloud upon Earth
 is stained and tainted with High-Trea-
 son against the great King of Heavens.
 None ever was so Nobly-born, as to be
 able (with *Hercules*) to kill the two
 Serpents in the Cradle; to wit, *origi-
 nal Guilt*, and *natural Corruption*.
 Hence we read in Scripture, *honely* of
 three Great men (and those none of the
 best; to wit, *Pharaoh*, *Jeroboam*, and *He-
 rod*,) who solemniz'd their *Birth-days*.
*Nobilis non Nascitur, sed fit, cen Renas-
 citur*: Nobles by their first birth are but
 [*Terræ-filii, cen filia*] Earth-sprung, if
 not *born* [*ἀγεννη*] again, or from above,
John 3. 3. This, this is that which
 makes you (both) truly Noble; to
 wit, your Second birth, [*tantus quisque
 est, quantus est apud Deum*] *Act. 17. 11*.
Greatness without *Goodness*, is like the
 big swelling of an *Hydropical* person;
 'tis his Disease, but not his Ornament.
 Great persons have the greatest diffi-
 cultie to do Gods will, they have so
 much authoritie and advantage to do
 their own wills: Their Sea-room is their
 Dan-

Danger, their Honours and Riches are
like Fishes full of bones, which while
Children feed upon, they are in dan-
ger of choaking. Now that it may
be better with you both, and that your
Goodness may further sanctifie your
Greatness, and that you may be always
delivered from a Deceitful Heart, and
at last inherit the sure mercies of David
so prayeth

Your Honours

most

Dévoted Servant,

Christopher Neffe.

TO

To the Reader.



TO THE READER.

Candid and Christian Reader,

BEhold here a marvelous and
mystical Mirrour, or little
Looking-glass (a portable
Pocket-book) I present to
you; a Divine Glass, better
than the best Chrystal-glass in the
world, which can onely discover the
disorders, defects, and deformities of
the Outward man, and how to regulate
all these in order to Acceptance with
men; but this (through Grace) will
discover all those of the Inward man,
and how to rectifie them in order to
your Acceptance with God. This is not
a Glass that makes a resemblance of the
bare

To the READER.

bare superficies and outward face of
 things onely, but it discovers the spots,
 freckles, and smutches of the Hidden
 man, the Heart, 1 Pet. 3. 4. So that
 it is not onely [*εἰς τὸν ἑαυτοῦ*] Speculum, a Loo-
 king-glass, but tis also [*ὑπερὸν τὸν ἑαυτοῦ*] Per-
 speculum, a perspective-glass, which
 gives you a distinct prospect into every
 cranny and corner of your treacherous
 Heart. 'Tis not a Glas that represents
 the bare Images of things (which can
 never be handled by the hands of any
 man) but the things themselves, even
 such things as your hands may handle of
 the Word of Life, 1 John 1. 1. 'Tis not
 a dark and enigmatical Glas like that
 of the Law of Moses, which was covered
 with a Vail, 1 Cor. 13. 12. & 2 Cor. 3.
 13. But this Looking-glass of the Mes-
 sias, the Law of Liberty, Jam. 1. 23. is
 as clear as Chrystal, Rev. 21. 11. 18. &
 22. 1. unto the man whose eyes are
 opened, Numb. 24. 3. with Christs
 spittle and clay, Joh. 9. 6. and with
 his Eye-salve, Revel. 3. 18. And twill
 plainly represent [*πῶς αὐτοῦ*, Hebr.] mouth

TO THE READER.

to mouth, and face to face; Prov. 27. 19.
even to the transforming of your Soul
into the Image of Christ, 2 Cor. 3. 18.
'Tis not a Glass that gives false and
flattering representations (making foul
things seem fair, or fair things foul)
but according to their Nature, so is their
Colour and complexion in a real Por-
traiture: 'Tis a Glass that proposes to
view the Anatomy or Dissection of the
Heart, wherein the many Fibre or small
threads of its Treachery [*or villany*] ^{or villany}
lying open with their faces upwards,
Hebr. 4. 13. are detected, Mark 4. 22.
'Tis a Glass, that, in the hand of a Me-
diator, Gal. 3. 19. will tell you all that
ever you have said or done, Joh. 4. 29.
'Tis a Glass that may serve you as an
Oracle to tell you, what you ought to
say and do at all times, in all places,
and upon all occasions, Isa. 8. 20. 16.
'Tis a Glass that affords an entire Re-
presentation of whole Man, from top
to toe, from side to side, yea and his
Inside as well as Outside: 'Tis a Glass,
whose reflexive rays do not only scat-
ter

TO the READER.

set light (whereby you may discern what
is the pollution of your first birth, and
what ought to be the purity of your
second birth,) but it also sparkles heat
(to warm your Heart, Luke 24. 32.)
and fiery flames to burn up corruption
in it, Na. 1. 4. They say Wizzards, or
wise men (so called) can shew in their
enchanted Glasse (by their Charms and
Sorceries) the very Ideas, or Images, of
those Thieves that stole away the Goods
of them, (who so devoutly, not to say
devilishly) do consult with them to
know it, that they may recover their
lost Goods again. This is done by Col-
lusion, one Devil discovers another for
more Devilish ends, to wit, that their
Devotionist may become a Disciple to
the Devil, and fall down (with Saul)
to worship him, for helping him to finde
his lost Goods. But behold, this is a sa-
cred Glasse that will make a divine Dis-
covery of those grand Thieves, (to wit,
Satan, Sin, and Death) amongst which
Man did fall as he was travelling
(the wrong way) from Jerusalem to Je-

TO the READER.

Jericho, from the Tree of Life to the Tree of forbidden Fruit, and was stripped by them of his Garment of Innocency, sadly wounded and left, not onely half dead, but even stark dead in trespasses and sins, Luk. 10. 30. Eph. 2. 1. Yea, this Glass discovers to you not onely the Malady (in the cases aforesaid) but also the Remedy, how you may be quickened from your dead estate, how you may be healed of your spiritual wounds; and also how you may recover your lost Goods, (as 1. The Image of God. 2. Favour from God. 3. Fellowship with God,) provided you give not a careless cast of your eye upon this Glass, but take a serious, awful, and consciencious Contemplation of the natural face of your Inner man in it; and so long, until you be metamorphosed into Christs Image. That you may do so, and be so, is the hearty Prayer of

From my Study
in Fleet-street,
July 12. (79.

Your Brother
in the best Bonds,

Christopher Nessel.

To the Reader.

Having, from the Tree of Life to the Tree
of forbidden Fruit, and now stripped by
them of his Garment of Innocency, (and
accounted and left, not only half dead,
but even stark dead in trespasses and sins,
Look to 30. Eph. 1. 7. in the Glass of
Conscience to you may easily the Malady (in
the eyes of others) but also the Remedy,
from you may be discerned from your
dead estate how you may be healed of your
spiritual wounds; and also how you may
recover your lost Goods (as I the Image
of God, & favour from God. 3. Fellow-
ship with God.) provided you give not a
careless eye of you upon the Glass,
but take a serious and constant
contemplation of the natural life of
your Father man in it; and so long until
you be metamorphosed into Christ. I
trust that you may do so, and so join
the heavenly Father of

Your Brother
in the best Bonds,

Christopher Ness.



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Looking-glass that flatters not.

Of the Heart in general.

1. **H**ere be two great concerns
of saln Man most necessa-
ry to be known, (though
much neglected) to wit,
Hearts Treasure, and *Hearts*
Treason (or *Treachery*: the
former of these, (to wit, the
inestimable Riches of Christ, *Eph. 3: 8.*) can-
not be prized or pressed after, without some
true and due knowledge of the latter, which
is called *the Plague of the Heart*, *1 Kings 8:*
38. and which every one ought to have a sen-
sible and an experimental knowledge of; even
the Plague of that fretting Leprosie, which is,
(as Physitians do call it) *Corruptio totius sub-*
stantie,

2 *The Christians Mirrour,* Chap. 1.

stantie, universally spread over the whole Man, that dryes up, and draws out the very Vital Blood and life of the Soul, the spots whereof are deeper than the skin, (like the spots of Leopards, which no Art can cure, no water can wash off) they are not onely seated in the hands (and in other outward parts) but they are sunk down into the Heart, and ingrained or ingrafted into the very spirit, *Levit.* 13. 2, 3. *Jerem.* 13. 23. The spots are not onely in the flesh and bones, but also in the very sinews and inner parts, (where then is Mans free-will to good? &c.) so that all the scraping in the world will not fetch it off, *Levit.* 14. 41, 43, 44, 45. Mans heart cannot be mended, but by making it new, and by renewing it. *Moses* putting his hand into his bosome, found Leprosie there, and there he left it also, *Exod.* 4. 6, 7. there he found it, and there he left it, putting his hand into his bosome again.

2. [*Τὸ χρυσεὸν ὀφθαλμῶν,*] was a golden Sentence given to Mankind, by one of the seven wise men of Greece, That every Man might know himself: and that this might be better done, Mans gracious Creator hath left him a Looking-glass, to wit, the Holy Scriptures, wherein Man may behold his Maker, and himself also.

1. This Looking-glass represents God to Man, *2 Cor.* 3. 18. and though that Representation be but through a Glass darkly, 1. in oppositi-
on

Chap. I. or Looking-glass. 3

on to Mans seeing God face to face in another World, 1 Cor. 13. 12. yet holds it out the clearest discovery of God that Man is capable of in this lower World. 2. In opposition to the Law of *Moses*, which was but a dark dispensation (in shadows and ceremonies) compared with the Law of the *Messias* (the Gospel) that blessed Looking-glass of the Law of Liberty, *Jam.* 1. 23, 24, 25. Alas, poor mortal man cannot behold the face of God (otherwise than in his Word and Works, *Rom.* 1. 20.) or the brightness of his glorious Presence, the Majesty whereof would swallow up mere Mortality, *Exod.* 33. 20, 22, 23. 1 *Tim.* 6. 16. [*Vebemens sensibile destruit sensum.*] The object is over-violent for the faculty: Man cannot see the Sun [*in Rotâ*] in the Circle, but only in the Beams. *Moses* saw [*Mercabab velo harocheb*] the Chariot in which God rode, but not the Rider in it, as the *Rabbin* saith; he saw his back-parts only, but his Face and Essence could not be seen.

3. And 2ly this Looking-glass of the Word of God represents Man to himself, and gives him a distinct and impartial character of himself, if rightly improved. History makes mention of *Mamms* (the carping Heathen) that found fault with mans Maker, for not setting a Glass in mans Breast, that so his Heart might be seen: But assuredly God hath set such a

4. *The Christians Mirrour, Chap. I.*

Glas in his Word, that Man thereby may see his own heart, when Christ opens his blinde eyes to improve it: and this is a Mirrour that flatters not; a Looking-glas that makes a real discovery; not like that famous Glas (we read of) at *Athens*, which would represent the most deformed and discolour'd person to appear very beautiful; nor like any of those Artificial Glasses, that have (all) Impostures in them; as the *Magnifying-Glas*, that makes a thing look bigger than it is in quantity; or the *Multiplying-Glas*, that makes a thing more than it is in number; or as other fallacious Glasses, that represent things under our feet to seem above our heads, & contra; things afar off to seem near hand, & contra; yea, to seem of another Colour and Figure, of another Posture and Situation than indeed they are of in themselves. In all these, there is [*deceptio Visus*] a deceiving of the sight: but no such thing is in this divine Looking-glas.

4. *Augustine* (writing to *Nebrius*) wondered at this strange Secret in plain and common Looking-glasses, inasmuch as the lesser they are (according to their Module or Size) they do represent any thing lesser than it is in it self; yet let these same Glasses be made never so large, they never make the thing bigger than it is indeed. Upon this observation that antient Father cryeth out, saying, [*In hoc aliquid*]

Chap. I. or Looking-glass. 5

aliquid occultum latere putandum est] Some
marvelous Myſtery lyes hid herein. Thus you
ſee there are many deceitful and falſe Glaſſes,
that make falſe Representations; but the
Looking-glaſs of the Word of God is no falſe
or flattering glaſs. But as it is the Word of
Truth (*Dan. 10. 21. Job. 17. 17.*) and re-
plenish'd with the Spirit of Truth (*Job. 14. 17.*)
ſo it gives no other than a true representation
of the complexion of your Heart, all its defects
and deformities are diſcovered thereby, *Hebr.*
4. 12, 13. Mark 4. 22. As the Word is a
curious Critick, judging exactly, ſo 'tis a faith-
ful Friend, representing impartially. Never
ſay you (as ignorant ones uſually do) that you
have a good heart God-ward, when this bleſ-
ſed Looking-glaſs plainly diſcovers to you, that
your Heart is a very naughty Heart, *evil, only*
evil, and continually evil, Gen. 6. 5. your in-
ward parts are very filthineſs, Pſal. 5. 9. and
as full of falſhood as of filthineſs, Jer. 17. 9.
&c. Infra.

5. There be various Representations (in-
deed) both of mans Malady and mans Reme-
dy, in this bleſſed Looking-glaſs of the Word
of God. The Looking-glaſs of the Law doth
diſcover all the ſpots of fallen Mankind, *Rom.*
7. 9. both thoſe ſpots that are the ſpots
of God's Children, to wit, Infirmities, and
B 3

6 *The Christians Mirrour*, Chap. 1.

those that be the spots (or rather deep stains, or *Leopards-spots*) of the wicked, to wit, Enormities, *Deut.* 32. 5. But the Looking-glass of the Gospel discovers the Water of the Spirit of Grace, and the Blood of the Lamb of God, wherewith those spots are to be washed away, *John* 1. 29. *1 Job.* 1. 7. *Tit.* 3. 5. Until the Law (in the hand of a Mediator) fall upon mans spirit with full Conviction, Man is a jolly, jovial Creature, (with *Paul*) *Rom.* 7. 9. But when the Commandment [comes] with a piercing penetrating Power, letting blood in the heart-vein (as *Acts* 2. 37.) Christ speaking to the heart with a strong hand (as *Isai.* 8. 11.) and the Spots and Freckles of a sinful Soul are discovered to him, and discerned by him; then (and not till then) doth he repair to that Fountain that is opened (in the sides of a bleeding and blessed Saviour) to wash in, and to be cleansed from all those spots of Sin and of Uncleanness, *Zech.* 13. 1. to be washed white in the Blood of the Lamb, *Rev.* 7. 14. and to be clothed with the Robe of his Righteousness, *Phil.* 3. 9. *And* *Col.* 1. 6. The first Duty as to this Looking-glass: Be sure you take a view of your self, and of the estate and complexion of your heart in this blessed Looking-glass. Motives to stir you up hereunto are these: 1. This is a Looking-glass of Gods own making, and therefore excel-

excellent. All those Glasses fore-mentioned (that give their false Representations) are glasses of Mans making, and that for Curiosity and Ostentation; but this is of Gods making, and that for Sanctity and Salvation. As 'tis said of the two Tables of the Law, *the Tables were the Workmanship of God*, and the *Writing was the Writing of God*, Exod. 32. 16. so it may be said of this blessed Looking-glass of the Gospel, 'tis the Workmanship and Writing of God. 'Tis the *Hebrew* Idiom to put the Name of God to many things, to shew the superlative excellency of those things; as the Hill of God, the City of God, the House of God, and the Sanctuary of God, for the most excellent Hill, House, City, and Sanctuary: So this Looking-glass may accordingly be called, the Looking-glass of God, to set off its excellency; and its excellency calls loud upon you for the using of it.

The second *Motive* is, 'Tis a *Glass that hath been of singular use*, and in *sublime estimation in all fore-going Ages and Generations*. The Holy Patriarchs dressed themselves (both as to Faith and Manners) by this Glass, in their due and daily walking with God; and so have the Prophets, Apostles, and Martyrs of God dressed themselves (all) by it, ever since God made it: Insomuch, that all their Godly Examples are become as so many Looking-glasses

unto us, to dress our selves by, and to be followers of them, who through Faith and Patience do now inherit the promises, Hebr. 6. 12. You must be a follower of them, so far as they were followers of God (in his Word and Will) and of Christ (in a Scripture-like Faith, and a Scripture-like life and conversation) 1 Cor. 11. 1. the frailties of all those Holy Saints are Recorded in the Holy Scriptures [as *exempla Cavendi, non Cadendi*] for your caution (as dangerous Rocks and Sands at Sea are marked) not for your imitation. These Servants of God dressed themselves up (in this Glass) into Scripture-hearts, and into Scripture-lives, and so are all safely landed in Mansions of glory: they are all got well home to their Fathers house, out of *this present evil world* (so called) Gal. 1. 4. And if you do as they did, (in dressing your self by this Glass) you shall (in time) be where they are.

8. The third Motive is from the three excellent properties of this Looking-glass, to wit, 1. Its Truth, 2. Its Largeness, 3. Its Lastingness. 1. 'Tis a true Looking-glass, and gives no false Representations of persons or things, as those fallacious and sophistical Glasses aforementioned do, but discovers all truly and in every part, neither more or less than it is, neither better nor worse than it is, neither fairer nor fouler than it is in it self. 2. This is a large

Chap. I. or Looking-glass. 9

Looking-glass, that discovers the whole complexion of the Heart from top to toe; the hidden Man of the heart may be viewed in it, both intirely in the whole, and truly in every part. 3. 'Tis a *lasting Looking-glass*, it waxes not old, dull and crazy, as common Looking-glasses do; 'tis so Divinely steeled, that it will never wear off, nor contract any dust or obscurity: though the smoak of the bottomless pit hath endeavoured to darken the Sun and the Air of the Holy Scriptures, *Revel. 9. 2.* and many a false Gloss hath been cast upon this true Glass; yet hath it as much light and transparency in it self, as ever. To all which may be added a fourth excellent property of this blessed Glass, wherein it transcends all other Glasses, which discover onely the face and surface (barely) of the body or outward things, but this discovers the inside as well as the outside, and the hidden things of the heart, as well as that which is bare and open.

9. The fourth *Motive* is, from the preciousness of the Soul, which is far more precious than the body. The Lord Jesus did (assuredly) best know the worth of Souls, because he (onely) went to the price of Souls; and he tells you, that it is but a bad bargain, to gain the World (though 'tis impossible for any one to get all) and lose the Soul, *Matth. 16. 26.*

the

the Soul of one single person is of more worth than is the whole World ; then 'tis of much more worth than the body of that person. It follows hence, that seeing you do use the common Glass to trim and dress the body, (which is the worser part) that you may not be unacceptable and uncomely to Men ; how much more should you use this special and Spiritual Looking-glass, for trimming and dressing your Soul (the better part) that you may not be uncomely and unacceptable to God ? This latter is of far more consequence and importance than the former. How ought you then to look into this Looking-glass of the Word, duely and daily, yea as often (at least) as you look into the common Looking-glass ! 'Twas grave and godly counsel, that *Tertullian* gave to young Women [*Vestite vos Serico pietatis, Byssino sanctitatis, & Purpurâ pudicitie ; taliter pigmentate, Deum ipsum habebitis Amatorem*] God himself will become a Suitor to such as do according to the Apostles direction, 1 Pet. 3. 3, 4. The Prophet doth so distinctly and punctually declaim against the Womens varnishing vanities, as if he had (indeed) fully viewed the Ladies Wardrobe in *Jerusalem*, Isa. 3. 18, 23. and had taken a particular Inventory of them with their turrified heads and stretched-out necks.

10. Such persons as spend too much time in dressing their Bodies by the common Looking-

ing-glass, it may justly be feared, they spend too little time in trimming their Souls by this blessed Looking-glass. Bernard excellently expresseth this, saying, [*Vestium curiositas, deformitatis & mentium & morum indicium est,*] Over-much curiosity in outward adorning, is a shrewd sign of the deformity both of Mindes (and of Manners: or more plainly, excessive neatness in outward ornaments, is a palpable evidence of too much inward nastiness. Mark what the wisdom of God (himself) saith, 1 Pet. 3. 3. [*Whose adorning let it not be outward, &c. but let it be the hidden man of the heart.*] Women are not simply or absolutely forbidden there to adorn themselves, so it be without Pride and Excess, and suitable to their States and Estates in the World: otherwise good *Rebeccah* (that immediate Daughter of *Sarah*) would have been blamed for wearing those Bracelets and Ear-rings, which the Holy Patriarchs (*Abraham* and *Isaac*) sent unto her for her adorning, *Gen.* 24. 30. and Godly *Lydia* (whose Heart the Lord opened) would not have been a Seller of Purple, *Act.* 16. 14. If it were lawful for her to sell it, assuredly it was lawful for some to wear it.

11. It follows then, that what is spoken by the Holy Ghost in 1 Pet. 3. 3. is onely spoken comparatively (and not simply or absolutely) that they make not their outward adorning their

their chief Ornament; as the Daughters of *Jerusalem* did, *Isa. 3. 18.* onely for pride and wantonness, in the mean while altogether neglecting the adorning their Souls; but surely those Daughters of *Israel* (in *Exod. 38. 8.*) were better minded, who did willingly give up their Looking-glasses, (which were then made of Brass, and whereby they trimm'd themselves) to the service of the Lords Sanctuary; by which free-will-offering of theirs, they did most plainly and openly testifie, that they preferred the Worship and Glory of God, before their own gracefulness. Those were (undoubtedly) religiously disposed women, that assembled (by Troops) to fast and pray [*Pethach obel*] at the door of the Tabernacle; and these instruments of the worlds Vanity (whereby they had formerly dress'd their Bodies, but which now they despised) they dedicate to God, to make the Laver of Brass; an instrument whereby, through Faith, they might trim and sanctifie their Souls. Oh that we had many such Women in this great City, and such as *Esthers* Maidens, *Esth. 4. 16. Zeoh. 12. 14.*

12. The second Duty in order to this Looking-glass, is, You must not only look into it; but love to do so: God looks not so much at what you do, as at what you love to do. God indeed looks that you should look into

Chap. I. *or Looking Glass.* 13

into the Looking-glass that he (himself) hath made for you to that very end: Yet to do so is not enough, unless (also) you love to do so. Let it be far from you to do with this Spiritual Looking-glass, as (History makes mention) one *Praxyllis* did with her common one, which when it but truly discovered to her eyes her own real Deformity, she quarrels with the Glass, and (in a rage against it) throws it down, and breaks it all to pieces. You may easily conjecture whether the true Representation of the Glass, or the womans own Deformity, were more in fault, or to be quarrell'd withal. Oh do not you quarrel with this blessed Looking-glass of the Word, which God hath most graciously given you, and hath not suffered it to be muffled up from you in an unknown Tongue (as in *Papish* Times) to give no true and due prospect of your sinful self; but look into it, and love to look into it; yea look into it with a God-blessing Spirit, saying with the Holy Apostle, [*I had not known sin but by the Law* (that precious Looking-Glass)] *Rom. 7. 7-9-18.* As you were bred and born in sin, and have all along lived in sin; so you may dye in sin, if you discern not (by looking into this divine Looking-glass) your Souls Deformity.

13. The third Duty is, You must not only look into it, and love to do so, but likewise
look

14 *The Christians Mirror*, Chap. 1.

to look wisely and intently into it; not taking a sleight and glancing prospect onely, but viewing all the defects and deformities of your Heart with utmost intention of Soul, until there be some deep Impression wrought kindly thereby upon your Affections: This is the very scope of the Apostle *James*, in Chap. 1. 23-25. [*He that beholds* (saith he) *to epiousmeth tñs jannōsas*, the face of his Nativity, that which Nature gave him, or that which he was born with into the world, straightway he forgetteth what manner of man he was, to wit, the fashion of his Countenance, and the spots represented in the Glasse. Whereby he most fitly noteth out those weak impressions which the discoveries of the Word leaveth upon a careless hearer of it, who is not so deeply touched with those Discoveries, as to be duely, truely, and thoroughly humbled for them, so as to be brought out of self unto Christ.

14. The fourth Rule is, Labour for such a discovery of your Heart in this Looking-Glasse of the Word, that it may have an abiding Work upon you, that the Word may be planted and engrafted in you: Until this be, the root of the Matter (or of the Word, as the word [*dabar*] signifies) cannot be in you, *Job* 19. 28. Nor the seed of God can be said to remain in you, 1 *John* 3. 9. The seed of the Word must be hid in your heart, *Psalms*

119. 11. *Luke 2. 19.* And the Law of the Word *must be writ in* (as well as put into) *your Heart*, *Jerem. 31. 33.* Then doth the graft or root draw all your thoughts, cares, purposes and affections do nourish it, and suck the sap of all to it. All the motions of your Soul and Spirit will be cast [*eis τὴν δὲ ψυχὴν*] into the Mold of Religion, *Rom. 6. 17.* like melted Metal, takes the form of that mold which it is cast or poured into: then will it be [*καὶ καρποποιήσας*] a fruit-bearing Word, *Col. 1. 6.* and then will it drive you into your Closet, or some by-corner (*the secret places of the stairs*, *Cant. 2. 14.*) to bewail the plague of your own heart, *1 King. 8. 38.* A due and true sense whereof, is the best Prayer-Book in the world. When you are sensible of Sicknes, you need no Book to teach you what to say to your Physician; and when you finde your self defrauded of your Inheritance, what to say to your Counsellor at Law; though you do (your self) consult Books about both those Cases.

15. Thus if you be not a forgetful Hearer, as *James 1. 23, 25.* to let slip these sacred Truths, which the Looking-glass of the Word represents to you, *Hebr. 2. 1.* not feeling the power and efficacy of them: but on the other hand, if the Word of God sinketh down into your heart as well as ears, *Luk. 9. 44.* And if
also

16 *The Christians Mirrour, Chap. i.*

also it findeth place or room (as the word [*χωρεῖν*] signifies) in your heart, *John* 8. 37. and so put you into anguish of Soul, and bitterness of Spirit, for the naughtiness of your heart God-ward; having Gods arrows (of Conviction) sticking fast in you; then are you one, that (with the Angels) do [*παραυπνοῦσι*] *1 Pet.* 1. 12. pry into this Looking-Glass, with the body bowed down (as the word signifies) to discover and discern all your spiritual Deformity, not, only with a Reflect act (which Philosophy saith, is soon forgotten;) but also with a Direct Beam (which Divinity saith, takes deep Impression;) this holy gaze transforms you into Glory; (as *Moses* in the Mount,) *2 Cor.* 3. 18. and brings you to *Repentance unto Life, never to be repented of,* *2 Cor.* 7. 10. *Go on and prosper,* *1 Chron.* 22. 11, 13. *in the Name of the Lord.*

CHAP. II.

Of the Hearts Treason.

NO sooner have you got a saving look (through Grace) into this blessed Looking-glass of the Law of Liberty, and viewed the hidden man of the Heart from top

to toe therein with the spectacles of the Spirit of God : but then you will make a discovery, that your heart is top-full both of filthiness and fallhood, both of Treason and Treachery, as full of the one as of the other : and this is that evil treasure (which your Lord tells you of) is in every Heart of fallen Mankind: and 'tis not an empty (or almost so) but an abounding treasure, there is abundance of this evil treasure in it, *Matth. 12. 34, 35.* and *Matth. 15. 19.* The Heart is filled with all unrighteousness, *Rom. 1. 29.* 'tis so full, that there is no room for more ; and though it may be (indeed) fuller of evil practices, yet it cannot be fuller of evil principles : yea, 'tis so exceedingly filled with them, and there is such abundance of them, that the heart of man is ready to break with them, and there (plainly) is a superfluity (or overflowing) of naughtiness, *Jam. 1. 21.* and an over-spreading abomination, *Dan. 9. 27.* All persons have the running issue (of sin) in them, as that Woman which came to touch Christ, *Matth. 9. 20.* *Luk. 8. 45, 46.* Those evil Principles run out (otherwise the Heart would break with them, 'tis so full of them) into many evil Practices, as the fore-quoted Scriptures do demonstrate.

2. First, the Heart is filled with all filthiness and Treason against God, the great King of Kings, and Lord of Lords, *Revel. 19. 16.*

there is [*crimen lese Majestatis*] High Treason in it, not only intended, but abetted and executed in many overt-Acts: we are all born with War and Treason in our Hearts against the King of Heaven, and this breaks out upon all occasions, as soon as we come into the World; no sooner do we learn to do any thing, but we first learn to rebel against our Maker, in our pride and vanity; so that we are (all of us) *transgressours from the Womb*, Isa. 48. 8. and we are *estranged from the Womb*, Psal. 58. 3. we are old sinners, hardened and habituated in evil, even from our Mothers bellies; it hath daily grown up with us; and quite turned away our hearts from God, and all goodness: This is the birth-blot we bring into the World with us; the first Man defiled Nature, and ever since, Nature hath defiled every Man, making him not onely averse from God, but also adverse to God; both a stranger to him, and straying from him; yea, a Rebel against him, standing utterly across with an innate antipathy, waxing worse and worse every day.

3. Thus the Looking-glass of the Word represents to you, first, your Malady, and secondly, your Remedy: the issues of Death come out of the Heart, (while 'tis an evil treasure) as well as issues of life; (when it becomes a good treasure) 'tis the former by Nature, and the latter

latter by Grace; and therefore it must be kept
 [above] all keepings, as well as [with] all
 keepings [*Kol-mishior netzar*] *Prov. 4. 23.* In
 order and tendency unto your more distinct
 knowledge, (first) of your Malady, (this Spirit-
 ual, Mortal, and Fatal issue of sin) take these
 following Soul-awakening Considerations.
 First this, That every one naturally, (high and
 low, rich and poor, one and other) hath an
 issue of sin (a flux of Spiritual filthiness) run-
 ning out of the Mouth, Eyes, and Hands; &c.
 (as that Woman in the Gospel, *Matth. 9. 20.*
Mark 5. 25, to 35. had) this is the epidemical
 evil, the universal disease of all fallen Mankind.
 Secondly, This Spiritual issue begins betimes
 in every person, you bring it into the World
 with you; so that if it be asked you, as once
 Christ asked [*How long is it ago since this*
came to him? *Mark 9. 21.*] your answer must
 be, (as 'tis there answered) *Even of a child:*
 'tis even from the Womb, as before: young
 Nettles begin to sting betimes, and young
 Crab-fishes begin to go backwards betimes,
 and young Hedge-hogs begin to be rough be-
 times: so our naughty nature soon appeareth
 in little ones: *Nazareth* (the youngest of
Hamans Sons, *Esth. 9. 9.*) hath one Letter (in
 the Hebrew name) bigger than all the rest;
 the *Rabbins* reason is, because he that was
 youngest in years, was yet strongest in malice

against Mordecai and the Jews: and *Augustine* proves Original Sin with his [*Vidi Zelantem puerum*] I saw a little Child rise up in such indignation, as if it would have torn in pieces another strange Child, that was sucking its Mothers Breast.

4. Then thirdly, This issue of sin may remain running many years unstaunched: The Woman in the Gospel had her running issue twelve years: but Man may have this issue unstopped, and undryed up, twenty, thirty, forty, fifty, sixty, yea, an hundred years. That's a sad word, *Isa. 65. 20.* [*but the sinner being an hundred years old shall be accursed*] and the more accursed, because so long-lived; and yet dyeth in his sin, going down to the Grave with his bones full of the sins of his youth, *Job 20. 11.* A sinner may do evil an hundred times, and have this running issue an hundred years, (through the long sufferance of God, *Eccles. 8. 12, 13.* yet it shall not be (always) well with him, *Isa. 3. 12.* for *his sin will be sure to find him out* at last, *Numb. 32. 23.* he that hath guilt in his bosome, hath always vengeance at his back: where Iniquity breaks its fast, there Calamity will be sure to dine, and to sup where it dines, yea, and to lodge where it sups. Fourthly, consider, you may spend your all upon Physicians (of no value) when you come to a sense of this issue, and seek out to wrong

wrong healers, and be nothing the better, but rather the worse for them: you may not onely take much pains, but also suffer much pain to no purpose, (as the Woman did) and yet go to everlasting pains, if you hit not of the right healer and helper *Mark 5. 26.*

5. The fifth Soul-awakening Consideration is, you are naturally afar off from this right healer and helper, *Eph. 2. 13.* as all Unregenerate proud ones are, *Psal. 138. 6.* God (the mighty healer [*Jehovah Rophekah*] the Almighty Physician, *Exod. 15. 26.*) knoweth the proud afar off, as loathing to come near such loathsome Lepers, having the botch of pride putrifying, breaking, and running with loathsome matter. Hence God stands off from such, as odious and abominable, he cannot endure the sight of them. The *Chaldee Paraphrase* is, [*Superbos à Cælo longè propellit*] he thrusteth the proud far enough off from Heaven, yea, he driveth them down to Hell, to their Father *Lucifer*, that King of all the Children of Pride, as *Leviathan* is called, *Job 31. 34.* every one in the fallen, natural, unrenewed estate, is a proud Creature, and would (through the instigation of the Devil, *Gen. 35.*) be a God to himself, and would lick his own deadly wound whole, (as the beast did, *Revel. 13. 3.*) and so not be beholden to Christ for any Cure. You must therefore be called by Grace to come

22 *The Christians Mirror*, Chap. 2.

near to your right healer, *Pfal.* 148. 14. and be clothed with humility, *1 Pet.* 5. 5. as the Woman with the issue in the Gospel was, who came trembling behind her Saviour, as if ashamed both of her Disease, the effect, and of her sin, the cause of her misery; and as if she would have stoln a Cure, which would have been but [*pium latrocinium*] an holy stealth, not wibriging the owner, although relieving the taker. The filling of a Vessel lessens not the Fountain.

6. The sixth heart-rouzing Consideration, is that Christ (the Christians true All-heal) hath many followers, and but few touchers: when the Multitude throng'd him, and press'd upon him, there was but one, to wit, this Woman with her running issue that touch'd him: this brings you to the remedy of the Malady, which is twofold. First, you must get a believing touch of Christ; and secondly, you must keep your heart with all diligence, otherwise your treasonable and treacherous heart can never be cured; your issues of sin will continue running (without check and controlment) till your dying day, and so undo you to all Eternity: the first of those Remedies respects the treasonableness of your heart more especially, as the second doth its treachery: first of the first of them in general; the Woman in the Gospel had both a long and a loathsome disease, the
had

had *lavished Money out of the bag*, (as *Isa. 46. 6.*) to purchase some cure, but had procured none; nay, she had suffered *many things of the Physicians*, who had (well-nigh) officiously killed her, and had (utterly and altogether) exhausted her; she had spent all she had upon them for their [*their*] doses (which signifies gifts) for which she had (notwithstanding) paid dear (even her all) for them: when her own means and all other means and help fail her, she repairs to Christ, (and not before) and there by a touch of faith, was healed for nothing: she had nothing left her to give Christ for her cure. A full Christ and a nothing-creature corresponds best together.

7. As the Malady of this [*Hemeroisse*] or Woman with the Bloody Flux, is proportionably and mystically yours; so her Remedy must be yours also: if you do the like that she did, you may have the same help that she had: her practice must be your pattern: first, she is sensible of her sore sickness, so must you be *of the plague and filthiness of your heart*, 1 *Kin. 8. 38.* secondly, she seeks and sues to the Physician, so must you do; *the whole need not the Physician but the sick*, *Matth. 9. 12, 13.* one-ly sensible sinners (for none are truly whole, though Justiciaries proudly conceit themselves to be so) are capable of Cure and Comfort: such as see themselves Christless Creatures, cry,

Lord save me, I perish, Matth. 8. 25. and Lord be merciful unto me, heal my Soul, for I have sinned against thee, Psal. 41. 4. The Physician hath onely the face of a Man when he comes to visit you while in health ; but if he do so when you are sick, he hath then the face of an Angel. Oh welcome , welcome is Christ to a sin-sick Soul ; till then you need not the Physician, and the Physician hath as little need of you. Thirdly, she came humbly to him, even behind him, as unworthy to come before him : having a legal uncleanness upon her , *Levit. 15. 25.* so neither fit was she to touch any , or to be touched by any without pollution. Thus must you come in all self-aborrancy to Christ, who *bath respect to the lowly, Psal. 138. 6.* but *resists the lofty, Jam. 4. 6.* This made *Augustine* cry out, saying, *Ecce magnum Miraculum, &c.* behold a great Miracle ; God is on high, Man lifts himself up in pride, and God flyeth from him ; Man bows himself down in Humility, & then God descendeth to him : the lowly he raiseth higher, the lofty he thrusteth lower.

8. And fourthly, she came believingly to him, saying , *If I may but touch , I shall be whole :* This is a coming rightly to Christ, to believe you shall be better by him, for he proportions his performing unto your believing, *Mat. 8. 13.* *As you believe, so shall it be done unto you.* Faith hath evermore an happy hand , and always speeds

speeds in one kind or other; it ever hath what it would have, either in Money or in Money-worth, either in kind or in equivalency: always [*ad salutem*] according to your weal, though not always [*ad voluntatem*] according to your Will: *He that believeth, shall not be confounded, 1 Pet. 2. 6.* no, nor so much as *ashamed, Rom. 9. 33.* through any disappointment: this good Woman doth not onely touch Christs Garment with her bodily hand, but himself also with an hand of Faith: and her Faith was a very glorious Faith, not much inferiour to that of the Centurion, *Matth. 8. 10.* Go and do you likewise. When you are made sensible of sin, and feel the bloody flux of natural filth issuing out at your eyes, mouth, hands, and other parts, run to Christ and touch him by Faith; then shall you find that Vertue comes out from him to heal your Soul; but stay not afar off, out of reach and touch of our Blessed Saviour.

9. Having your eyes (through Grace) in some measure opened, to behold the filthiness and treason of the hidden Man of your Heart, (for what signifies a Looking-glass to those that are blind?) in the Looking-glass of the Word; then take these following Encouragements, that you may come more believingly for a saving-touch to the Lord Jesus. The first is, That Christ was given as a Covenant (or as the Angel of the Covenant, *Mal. 3. 2.*) to open blind

blind eyes, *Isa.* 42. 6, 7. by the Preaching of the Gospel, *Act.* 26. 18. *2 Cor.* 4. 4, 5, 6. & *Revel.* 3. 18. accordingly Christ (in faithfulness to his Commission from the Father) healed the blind-man, whom they brought to him and besought to touch him, *Mark* 8. 22. Christ (himself) became a leader of the blind, he (himself) took the blind Man by the hand, v. 23. which he might have commanded to be done by some other, but he did it himself, as holding it an honour (yea a pleasure) to do a Man (in misery) any office of courtesie: and Christ leads him out of the Town, (as unworthy of the favor of being witness of so great a work of Mercy, v. 23. 26.) There he touches his blind eyes the first time, and made him see Men as Trees, v. 24. then he touches him the second time, and made him see [*in latin*] *procul & distinde, longe latèque*, all things clearly, v. 25. All which shews, that you may expect the same kindness from Christ, according to his Commission for your Spiritual Illumination; and this he doth for you gradually, and not all at once: when you can but darkly discern the Plague and Leprosie of your heart, in the Looking-glass of God at the first, you must come believingly to him again, till you see all clearly.

10. The second Encouragement, The poor and rich are alike welcome to Christ: for while he was going along with the Ruler, (to heal

heal his dying Daughter) he neglected not the poor afflicted Woman, that had not one half-penny left her wherewith to help her self, *Mark* 5. 22. 26. no doubt but *Jairus* (the Ruler of the Synagogue) could have wished the poor Woman farther off at this time, than to be within reach and touch of Christ, because she hindred his Saviour from hasting to his Daughter, that was hasting to the very point of death: but this sweet Providence to the poor Woman, must come in as a Parenthesis, for the exercise of the Rulers Faith and Patience; his Daughter must be dead outright; the poor Woman must be healed, and be confirmed thereby, ere his desire be accomplished, that God may be glorified in all, and that it might be made manifest, that Christ was no respecter of Persons, *Act*. 10. 34. not regarding, either Wealth or Wisdom, Sex or Countrey, &c. which outward things neither help nor hurt, neither please nor displease him, but as they are found in a good or in a bad person: otherwise they are insignificant Cyphers without a Numerical figure: *Grace in Rags*, is as acceptable to Christ, as *Grace in Robes*.

11. The third Encouragement is, That which separateth from the Congregation of God, and from Communion with Men, doth not separate from Christ, but rather driveth to him, as the filthy issue did this poor Woman; she had

had a legal Uncleanneſſ upon her, and therefore was to be ſeparated both from touching, and from being touched by any, *Levit. 15. 7, 11, 19, 25.* neither of thoſe could be done without Levitical pollution: yet adventures ſhe to draw near to Chriſt, that ſhe might touch him; ſhe touches Chriſt, and had a bleſſed ſucceſſ. Thus muſt you do, though your way hath been before the Lord, as the uncleannefſ of a removed Woman, *Ezek. 36. 17.* yet will he have pittie for his Holy Name, *v. 21, 22.* He will pittie you for *his own Names ſake*, when he cannot do ſo for *your ſake*; and in that very Month [of your filthineſſ] find you, *Jer. 2. 23, 24.* though he find you in your Blood, he will not leave you ſo, but makes that time your time of love, and biddeth you live, when (in rigour of Juſtice) he might bid you dye, even to all eternitie, *Ezek. 16. 4, 5, 6, 8.* Oh be of good comfort, the Maſter calleth you, *Mark 10. 49.* Draw nigh to him [in duty] and he will draw nigh to you [in mercy] *Jam 4. 8.* Sanctifie him in your Approaches, *Levit. 10. 3.* and he will ſatisfie you with his Salvation, *Pſal. 91. 16.* The Lepers (that were ſeparated from the City for their Leproſie) could ſay one to another, *Why ſit we here until we dye?* *2 Kin. 7. 3, 4.* and *Eſther* ſaid, I will go unto the King, and *if I periſh, I periſh*, *Eſth. 4. 16.* though it was not according to the Law for her

her to do so, yet found she favour and sweet success, *Esth.* 5. 2. But sure I am, 'tis according to the Gospel, that you should draw nigh to Christ, who holdeth out his Golden Scepter for you to touch it.

12. The fourth Encouragement is, Though all other means and men fail you, yet Christ will not fail you: Thus the Woman had spent all that she had upon Physicians, which had all failed her, *Mark* 5. 26. and had proved *Jobs* miserable comforters to her, who, instead of lightening her burden, had loaden'd her more; they were Physicians of no value, that mistaking her disease, had applyed Corrosives instead of Cordials, and through want of skill, (it may be) though there might be a good intent, they had almost killed her, and not cured her, *Job* 13. 4. & 16. 2. Then, when all failed, Christs holy hand is reserved for a dead lift, and faileth not: when the Psalmists flesh and heart (both) failed, yet his God never failed, *Psal.* 73. 25, 26. When he was ready to swoon away in himself, (having a death upon his helps, and a damp upon his hopes) then the joy of the Lord was his strength, *Neh.* 8. 10. God was the Rock of his Heart, whence flowed his Spiritual joy, that same precious commodity, which no good can match, and no evil can over-match: you shall never find failing in him, that yet forgives your failings, *Psal.* 89.

33. *Isa.* 54. 7, 8, 9, 10. *Deut.* 31. 6. *Josh.* 1. 13. *Hebr.* 13. 5. 'Tis five times over in Scripture.

13. The fifth Encouragement is, Though your issue of sin be an old issue, and that flux of filthy matter hath been long upon you, even from a Child, as before; though you had it twelve years, as the Woman had hers, or twenty, thirty, yea forty years; yet may you come with hope of Cure to Jesus Christ: his Name [*Jesus*] (*ab iabusi, sano*) signifies an healer, and he is a none-such Saviour, yea for None-such Sinners: even a *Manasseh* (in the old Testament) found healing mercy with and from him, whose issue had run long, and the filthiest matter imaginable (below that sin unto death) for he had been, first, a *despyer of God*; secondly, he had been a *Murderer of Men*; and thirdly, he had been a *Worshipper of Devils*, *2 Chro.* 33. 1. 12. When the Rod spake, he heard it, (as *Mic.* 6. 9.) who would not hear the word, v. 10. Adversity whips many a Soul to Heaven, which otherwise prosperity had coached to Hell: and a *Mary Magdalen* (in the New Testament) found healing mercy from Christ, out of whom he had cast seven Devils, *Mark* 16. 9. As a Woman had first brought in death, (to wit, *Eve*), so this Woman must be the first witness of Christs Resurrection: you may not then despair of healing Mercy, *1 Tim.* 1. 13, 15. [*Omnipotenti Medico nullus insanabilis*]

his occurrit morbus] to an Almighty healer, no disease can be found incurable. *Jehovah Rapha*, I am the mighty God that healeth you, *Exod. 15. 26.* If he will, he can make you whole, *Matth. 8. 2.*

14. The sixth Encouragement is, That he certainly will do it; he will assuredly heal all those that come to him humbly, and touch him believingly, as the woman (with the issue) did; for (first,) Christ never sent any such away unhealed while he was on Earth; and (secondly) he hath now more power and love (rather than less) that he is in Heaven: a glorified Christ (in his state of exaltation) must needs be a fully accomplished Saviour for poor sinners, if he were so sweetly qualified to heal all that ever came to him for healing, while he was in the form of a servant; and in his state of Humiliation. This poor Woman comes trembling to Christ, but goes away triumphing from him: Faith in Christ finds a sweeter welcome than it can expect; Christ turns himself towards touchers, as he did towards her that came behind him, *Matth. 9. 22.* May you but find a *praying heart*; he will (undoubtedly) find a *pitying heart*: put in for a share of Mercy (as she did with *Jairus*) while Christ is dealing Mercy.

15. Finally, seeing your heart is naturally an evil Treasure and Fountain, and hath the issues

sues of death (not of life; *Prov. 4. 23.*) in it, as there is saltness in every drop of the Sea, and bitterness in every branch of the Worm-wood: so there is sin in every action of the unrenewed Heart,] *Omnis vita infidelium peccatum est*] saith *Augustine*, The whole life of an Unbeliever is sin; whatsoever an unclean person touched, though it were holy flesh, *Hag. 2. 12.* it was unclean: so every action of such (his very plowing and praying) is defiled with sin; all his works are dead works, be they (for the matter of them) never so praise-worthy, as not flowing from a principle of life within: As the fountain casteth out its *bitter waters*, so the heart *doth wickedness*, *Jer. 6. 7.* 'tis the stews of unclean; the shambles of bloody, the shop of couzening, and a very forge or mint of all sinful thoughts: 'tis the source of sin, a very Seminary [*παρασπονία*] and seed-plot of all iniquity: as in the first Chaos (*Gen. 1. 2. &c.*) there were the Seeds of all created things, so there is in the heart the seeds of all folly, vanity, and villany: in that Sea is not that great Leviathan (the Devil) onely, (who hath both a strong hold of it, and his strong holds in it, *2 Cor. 10. 4.*) but also *creeping things*, (*crawling lusts*), innumerable, as *Psal. 104. 26.* making that which should be the Temple of God, to be a den of Thieves, a Palace of Pride, a very raging Sea of sin, *Isa. 57. 20.* yea, a little

little Hell of black and blasphemous imaginations : [*Homo in se infernum habet*] saith Luther, Every Man naturally hath an Hell in his heart : if there may be a beam in the eye, *Matth.* 7. 3, 4, 5. surely there is a whole Wood in the Heart. *Si trabs in oculo, tunc sylva in corde*, saith the Father: and if the Tongue be not a City, or a Countrey of evil onely, but a whole World of evil, *Jam.* 3. 6. a new-found World of iniquity; how many such Worlds then is the heart, the tongues treasure!

16. Oh then, Christ must be the true Hercules to cleanse this Augean stable of your filthy heart, by drawing that blessed River of Repentance through it, to wash it clean: 'tis a touch of Christ that must stop your issue of death. And that you may press to be a toucher as well as a follower of Christ, take these following Motives. (1.) Adam touched the Tree of Knowledge, and catch'd death; and will not you touch the Tree of Life, that you may live and not dye? *Gen.* 3. 2. (Secondly,) Satan will touch you with his deadly touches, 1 *Joh.* 5. 18. and have you not then need to touch Christ? (Thirdly,) Christ comes near to you in the Gospel, that he may be touched, *Rom.* 10. 8. (Fourthly,) he stretches out the Golden Scepter of the Covenant of Grace, that you may take hold of it, as well as touch the top of it, *Ezth.* 5. 2. *Isa.* 56. 4, 6. (Fifthly,) then neither evil [nor Devil]

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Devil] shall *touch you*, 1 *Joh.* 5. 19. God charges both, as *David* did his Souldiers, Beware that none touch my *Absalom*, 2 *Sam.* 18. 5. 12. If you be in Christ, and keep with him, and within touch of him, you are out of the Devils reach; he may (indeed) touch, yea, bruise your heel, *Gen.* 3. 15. but he can neither *break your Head* nor *your heart*. (Sixthly,) what pressing (from all places in the Countrey) of those that have the Evil, is to the Court for a *Royal touch* upon touching days! How much should there be to Christ the King of Kings, and true All-healer? (Seventhly,) the touch of the Loadstone is admirable (whereof no reason could ever be rendred) but the touch of Christ, (that makes the Heart point Heaven-ward) is more admirable. (Eighthly,) *Daniel* was touched by *Gabriel*, over and over again, *Dan.* 9. 21. & 10. 10, 16, 18. Oh get Christs touch, *Matth.* 8. 3. both upon your eyes, *Matth.* 9. 29. and upon your ears, yea and upon your tongue, *Mark* 7. 33. but especially upon your Heart, 1 *Sam.* 10. 26. This is not all, but you must get Christs All-healing Touch upon your Children (as Parents do the Kings touch for their diseased Sons, or Daughters) *Mark* 10. 13. All these have the Kings-Evil (so called.) The evil of the Devil, (*that King of the bottomless pit*, *Revel.* 9. 11) is upon them all: our *lips are polluted*, *Isa.* 6. 7. *Luk.* 22. 57. our *tongues are set on fire of Hell*, *Jam.*

Jam. 3. 6. and so are all the rest, till Christ, (*who is touched with our infirmities*, *Hebr.* 4. 15.) touch and heal them.

C H A P. III.

Of the Hearts Falshood and Treachery.

1. **T**He second thing is, the second Malady. The heart is as full of Treachery as of Treason, and of falshood as of filthiness, and therefore stands in need of the second Remedy, to wit, of keeping with all diligence, as a false and deceitful Thief, (that hath given his keeper the slip many times) is watched and warded: first of the Malady, The Heart of Man is a false and treacherous Heart; it was no less than so in *Jeremy's* day, *Fer.* 17. 9. (so superlatively fallacious) and surely 'tis much more so in our day, that are cast upon the dregs of time, and on the sag-end of the World, *1 Cor.* 10. 11. the dregs of things are always the worst of things, and so are the dregs of time; the old World was worst a little before its destruction by water, *Gen.* 6. 5, 11, 12. (*all flesh had corrupted their way*, and *all the thoughts of the heart of man* [extensively] *were onely evil* [intensively] and continually evil [protensively] there

there was a general Ataxy in Church and State, in Families and Persons, (the whole frame was out of frame) so this new World may be worst a little before its dissolution by Fire, when the Son of Man comes to burn it, *2 Thes. 1. 8. 2 Pet. 3. 10. Iniquity shall abound, Matth. 24. 12. a full Sea of Sin, and a low-ebbe of Faith, Luk. 18. 8. he will then find no Faith in most, true Faith in few, a living Faith in fewer, and a lively and strong Faith in fewest of all: in former Ages there was much heart-filthiness and heart-falshood, and in our following Ages there is more; oh, how are the very banks of Blasphemy broken down in our time, and wickedness now more brazen-faced with a witness then ever! 'twas formerly night-work, as ashamed to shew it self in the light of the Sun, and in the sight of Men, 1 Thes. 5. 7. Act. 2. 15. but now 'tis become more impudent and (plainly) a Noon-day Devil, Men declaring their Sin as Sodome, Isa. 3. 9. and hanging them out in the very sight of the Sun; not unlike that unpardonable and unparalleld Villany of incestuous Absalom, 2 Sam. 12. 12. & 18. 22. upon the top of the Palace, from whence David had looked, liked, and lusted after Bathshebah. Thereby God wrote his very sin upon his punishment.*

2. As it was in the Prophet *Jeremies* time, so it is in our time, Men are apt to speak the best

best of the worst, and of the goodness of the heart under the badness of the life, making the heart still as a City of refuge to retire to, as if it were good when all else be evil. The Prophet therefore opens a casement to make a discovery of the falshood and filthiness, of the treason and treachery of the heart, saying, *Jer. 17. 9. The heart is deceitful above all things, and desperately wicked, who can know it?* Which words are a Doctrinal Position, or Proposition, which consists of a Subject, of a Predicate, and of a *Copula*, according to the Rules of Logick.

1. The Subject is the heart of Man, taken comprehensively in Scripture, for the Mind; Soul, Conscience, Will, and affections of Man; yea, for the whole Man, called *the hidden Man of the heart*, 1 *Pet. 3. 4.* for if the heart be engaged, all the whole Man is engaged. Thus Hunters adventures their necks, yea their all, in leaping over hedge and ditch, while they pursue their game, why? their hearts are engaged in their pleasures; and thus it is with all, in their pursuit of either good or evil. The Heart was the best piece, as Created, but is the worst piece, as corrupted: 'tis like *Jeremy's* figs, as Created of God, nothing better, but as corrupted by the Devil, nothing worse: when Man came first out of Gods Mint, he was a curious Silver-piece, and shone most gloriously; he had then an honest, upright, and

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an innocent heart, *Eccles.* 7. 29. he had then no dross, no tin mingled with his Silver, no Metal better than it, but Gold, no Creature better than him but Angels; the image of God was stamp'd upon his heart, and *he was crowned with glory and Majesty*, *Psal.* 8. 5. he had knowledge in his Understanding, obedience in his Will, and order in his Affections, &c.

3. But now alas, in the fallen Estate, how is this burnt Temple to be bewailed by us, as the *Jews* did for theirs! *Ezr.* 3. 12. Man, (that curious Silver-piece formerly) is now become the lost groat, *Luk.* 15. 8. that hath lost its sound, its weight, its lustre, and its superscription and Image: yea, instead of Gods Image, Satan hath drawn out his limbs upon it, so that Mans heart is now altogether of another make; 'tis [*Inversus Decalogus*] a Diametrical opposition to the holy Law of God: the heart of the wicked (in the state of degeneration) is *now of little worth*, like an old, crack'd, over-worn groat; though the Tongue of the just, (act'd by a new heart in the state of Regeneration) be *as choice Silver*, *Prov.* 10. 20. Thus the Subject, to wit, the Heart of Man; (the first particular) neither is what it was, (at first) nor what it ought to be according to Gods Law: 'tis not, as it was created of God, very good (as all other things were that God Created)

then Created) but 'tis now very evil, as corrupted by Satan; *yea evil it self*. And this corruption is remarked in Scripture for three things; first, the Matter, secondly, the Manner, thirdly, the Measure of it: first, the Matter (or Subject) that is corrupted, is the Heart, the principal thing that both God and the Devil strangely strive for; they both cry, *My Son, [my Daughter] give me thy heart*, Prov. 23. 26. The Devil once strove with *Michael* about *Moses* dead body, *Jude* the ninth verse: but doubtless it was his purpose to set up an Idol (for himself) in the hearts of the living *Israelites*: If Satan can but get the heart, (a strong hold of it, and his strong holds in it, as before) he thinks himself well enough: and so Satans eldest Son or Vicar; 'twas the Watchword of *Gregory* the Thirteenth, in *Queen Elizabeths* time, *My Son, give me thy heart: be in heart a Papist, and go where you will, do what you will*: and 'tis the heart that God mostly wisheth for, *Deut. 5. 29, Oh that there were such an heart, &c.* and that God mostly delighteth in, *Psal. 51. 17* as in his bed of Spices, *Cant. 6. 2*. Thus there is a wonderful kind of continual contention, (not so much of Earthly as of Spiritual powers) about the conquest and possession of Mans Heart: but alas! through Mans transgression, Satan mostly carries it, till Christ come to *divide the spoil with the strong*, *Isa. 53.*

12. Satan is the *strong-man armed*, that (through Mans sin) entreth into the heart (as into his Palace) thus he entred into *Judas* his heart : when he had concluded that cursed Contract of betraying his innocent Master, *Luk. 22. 3.* [then entred Satan] who (till then) had but stood at the door : and when Satan hath entred and taken possession, then he filleth it, even from corner to corner, as he did the heart of *Ananias*, *Act. 5. 3.* [*Why hath Satan filled thine heart?*] Alas! he fills it *top-full of all unrighteousness*, *Rom. 1. 29.* as above he fills it with Hells Household-stuff, and quarters his Legions of unclean Spirits in this Isle of Man, and he keeps *peaceable possession* of his Palace and Kingdom, *until the stronger man* (Jesus Christ) come (in the power of his Word and Spirit) with a Writ of [*Ejectione firmæ*] to dispossess that usurping possessor, to conquer, plunder, and spoil the evil one, *Luk. 11. 21, 22.* This is Christs reward for his ignominious death, *Col. 2. 15.* he shall divide with the Devil in his demeans. It shall not be all *Terra-Diaboli*, or the *Devils-land*, but there shall be *Immanuels* land too, *Isa. 8. 8.* whose Land is planted with noble Vines, and his house (or heart) is furnished with graces as the Temple of the Holy Ghost : Christ stands at the door of the heart and knocks, *Revel. 3. 20.* as well as Satan, both of them woes and wins it; sometimes Satan
 avails

ough avails and wins the heart by his insinuating
his temptations, and sometimes our Saviour doth
heart : it by his exceeding great and pretious promi-
ct of ses, let in by his Spirit.

5. Having shown the first particular, the sub-
ject or matter, the Heart of Man, that it is
corrupted by sin and Satan ; the second thing
to be spoke to, is the Prædicate, or Manner
how it is corrupted : and the manner of the
corruption of this matter (the heart) is mani-
fold in Scripture : As (first) 'tis now a *weak*
heart in the faine estate, *Ezek. 16. 30.* strong
enough it is for sin, but exceeding weak for
duty : Oh, *how weak is thy heart ?* (Secondly,)
'tis a *wilful* heart, that is, rebellious and obsti-
nate against the will of God, *Deut. 2. 30.* not
onely the heart of *Sihon* (King of *Heshbon*)
was an obstinate heart, but also the heart of
Gods own *Israel* was a rebellious heart, *Jer. 5.*
23. as soft as wax in Satans hand (plyable
enough) and yet as *hard* as a stone (altogether
unplyable) in Gods hand : (3.) 'tis a *stony* heart,
Ezek. 11. 19. & 36. 26. 'tis a *flinty* not a *fleshy*
heart by nature ; 'tis refractory, untractable,
and impenetrable, (resisting the Divine touches
of the Word and Spirit) the natural heart is
wholly a stony heart, which none can draw or
pull out, (as the word in the Septuagint signi-
fies) or change, but the hand of Heaven onely :
the free-will of Man cannot do it, but 'tis the
free

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free grace of God (alone) that of *these stones* raiseth up Children unto Abraham, Matth. 3. 9. [*Garriant illi, nos credamus*] saith *Augustin*, Let Men prate what they please of the free-will of Man to good, there is no such thing, believe it; the heart is naturally insensible of the Word, inflexible to the Spirit, and impenetrable to the grace of God in it self; 'tis to every good work Reprobate: 'tis as hard (fourthly) as the Adamant, *Zech.* 7. 12. (which word signifies Untameable) that hardest of stones, *harder than the flint*, *Ezek.* 3. 9. yea, *than the nether mill-stone*, *Job* 41. 24. *Pliny* saith, the hardness of this stone is unspeakable, the Hammer cannot break it, neither can the fire burn it, no nor so much as heat it: [*Hircino tamen rumpitur sanguine*] yet if it be soaked in Goats-blood, 'twill then dissolve into pieces; and so may the hardest Heart by the blood of Christ, (*the true scape-goat*, *Levit.* 16. 21, 22.) if applied and improved by Faith.

6. (Fifthly) 'Tis a *stiff-necked* and uncircumcised heart, *Jer.* 9. 23, *Act.* 7. 51. even in their very Circumcision there was an uncircumcision; unregenerate *Israel* was to God as the *Ethiopians*, (those black Pagans that could not change their colour, *Jer.* 13. 23.) *Amos* 9. 7. that never did bleed for sin by Divine compunction, but the foreskin of filthiness was still remaining, and that with so much stiff-neckedness

edness, as rendred them incapable of Divine impressions; insomuch, as neither Ministry, nor Misery, nor Miracle, nor Mercy, could Mollifie, until the Lord give a new Spirit, the same heart in substance, but renewed in its qualities: the strings (or heart-strings) are the same, but the Tune is changed, Psal. 51. 12. Eph. 4. 23. 2 Cor. 5. 17. (Sixthly) 'Tis a *whorish* heart, Ezek. 6. 9. that goes a whoring from God, and runs after false lovers, that lie in wait for the very Soul, Psal. 73. 27, Hos. 4. 12. & 9. 1. The Heart of Man is full of Harlotry, and the Spirit of Whoredom causeth it to wander, not onely from God, but also from under God, from under the precincts of the Divine Will, and so from under the protection of the Divine Power; as the Wife that forsaketh her Husband, and plays the Whore with strangers, is therefore worthily cast off by him, for (both) dissolving the Marriage-knot, and for destroying true Humane Society, as Matth. 19. 9. This Revolting Heart, Jer. 5. 23. [*Satanico impetu*] driven by the devil, gaddeth after strangers, Jer. 2. 25. 36. and casts God away (as) into a corner.

7. (Seventhly) 'Tis a *divided* Heart, Hos. 10. 2. a *double* heart, Psal. 12. 2. [an Heart, and an Heart, Hebrew] one Heart in the Mouth, and another in the Body, being one thing in profession, and another in practice; halting be-

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between two, 'twixt God and *Baal*, 1 *King.* 18.
 21. 'twixt Christ and sin : being one while
 for this, and another while for that, unconstant
 to both, and uncertain of either, and constant
 in nothing but in inconstancy. The divided
 or *double-hearted* man [διψυχος] the *double-soul-*
ed one, is not for Gods service, for he will be
 served [truly] that there be no halting; and
 [totally] that there be no halving: Hence
 the Apostle *James* adviseth the double-minded,
 or cloven-hearted, to cleanse their hearts from
 that corruption that cleaveth to them, that
 their minds, mouths, and manners, might cor-
 respond all together, *Jam.* 1. 8. & 4. 8. and
 hence the Prophet *David* prays, that God
 would unite his heart, (that was so apt to be
 double, and divided betwixt the things of
 God, and the things of the World) *Psal.* 86.
 11. that it might be fixed upon God: And
 hence also God hath promised to give oneness
 of heart, *Ezek.* 11. 19. [*I will give them one*
heart] opposed to this double and divided
 Heart, (being partly for God, and partly for the
 world, as *Ezek.* 33. 31.) This boon you should
 heartily beg (with *David*) that you may en-
 tirely cleave to God alone, *Deut.* 10. 20. &
 30. 20. & *Act.* 11. 23. and serve him without
 distraction, in all simplicity and godly sincerity,
 1 *Cor.* 7. 35. & 2 *Cor.* 1. 12. [*Anima disper-*
sa fit minor] the heart divided is thereby dis-
 abled

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bled for duty : Therefore the Prophet prays, Lord, thou art God alone, *unite my heart*, so that it may be fixed (as Quicksilver is by *Pyrotechny*) on God alone.

8. The time would fail me to insist upon all the cursed Characters that the Looking-glass of the Word of God represents to you, concerning the Heart of Man, as (eighthly) 'Tis a *froward* and *fretting* heart, *Prov. 17. 20.* & 19. 3. never pleased, whether full or fasting : (Ninthly) 'Tis an *Hypocritical* Heart, *Job 36. 13.* hollow-hearted ones heap up wrath (*against the day of wrath*, *Rom. 2. 5.*) turning Repentance into a form, and converting conversion (it self) into sin ; such foul sinners shall be cast into the hottest place of Hell, whereof Hypocrites are as the Free-holders, and all other sinners but as Tenants to them, *Matth. 23. 14, 15. 33. & 24. 51.* (Tenthly) 'Tis an *haughty* heart, *Prov. 18. 12.* the pride of the heart deceives Man, *Obad. v. 3.* So bladder-like is Man, (that bag of dust) that being filled (but) with the wind of earthly vanities, he grows great and swelleth in his own conceit, strutting it all along in his goings, as if he would knock out a star out of the Heavens at every step and stride : but if once it comes to be prick'd with the least pin of Divine Justice, this poor bladder shrinks in, and shrivels away into nothing : swelling is as dangerous in the Soul, as in the body,

body, and a bulging wall is neer its downfal :
 (11ly.) 'Tis not only a proud and haughty, but
 also a very naughty heart, 1 *Sam.* 17. 28. as
 'tis an evil heart, *Hebr.* 3. 12. an impenitent
 Heart, *Rom.* 2. 5. and a beastly Heart, *Dan.* 4. 16.
 yea, seven abominations are in it, *Prov.* 26. 25. 'tis
 an evil treasure filled with all evil, *Mat.* 12. 25.
 (12ly.) To return to the Prophets character,
Jer. 17. 9. he puts three together in that one
 Verse ; as first, 'Tis so *deceitful*, it cannot be
 trusted : secondly, 'Tis so *desperately wicked*, it
 cannot be governed : and thirdly, 'Tis so *dark*
 and *deep*, that it cannot be discerned and dis-
 covered. The third thing is the measure (as
 before the matter and manner) 'tis superlatively
 so in all these ; 'tis deceitful, desperate, and
 deep, or dark above all other things : if so,
 then never say you henceforward, that you have
 a good Heart (Godward) when God tells you
 the contrary in all the aforesaid.

9. This brings in the third particular in the
 Logical Position or Proposition ; to wit, The
Copula that couples together the Subject and
 Predicate ; the word [is] the Heart [is] deceit-
 ful, desperate, and deep, or dark : 'tis not said
 by the Prophet *Jeremy*, that it hath been so for
 time past, or it may be so for time to come,
 but that it ever [is] so in all Ages and Gene-
 rations : As the Hearts of our fore-fathers
 were deceitful, desperate, and deep Hearts, so
 they

they are now such Hearts in our present day, and there will be such Hearts in following Ages to the end of the World. There be two great Mysteries in the World, and both are lasting Mysteries, that lasteth so long as the World lasteth; and they are these: first, The Mystery of Christ in the flesh; and secondly, The Mystery of sin in the Spirit. The first is the *Mystery of Godliness*, 1 Tim. 3. 16. (first) The nature of it, 'tis a Mystery: (secondly) The quantity, 'tis a great Mystery; there be many other Mysteries, but this is the great one, that hath the cryer crying [*Ab-rech*, or bow the knee] before it, as *Gen. 41. 43.* (Thirdly,) The quality of it, 'tis a sacred and holy Mystery, not like the Mystery of iniquity: (Fourthly,) The certainty of it, [without controverſie] Mysteries may meet with contradiction, this great Mystery much more, in all its three parts, the Doctrinal, Practical, and Providential parts of it: tell Reason of a Crucified God, of the Incarnation, and of the Resurrection, and 'twill laugh at them, as *Sarah* did at the promise, *Gen. 18. 12.* but Faith looking with better eyes than those of Reason, (as *Abraham* did) holds its hold of that which is confirmed beyond controverſie. If carnal Reason onely teach you herein, you have a fool for your Schoolmaster, that can never comprehend how God was manifested in the flesh, first, out of the

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the bosome of his Father ; secondly, out of the womb of his Mother ; and thirdly, out of the Types of the Law, &c.

10. The second is the *Mystery of Iniquity or Ungodliness*, which is not onely personal and outward, 2 *Thes.* 2. 7. *Revel.* 17. 5, 7. but 'tis also mystical and inward : and this is quite contrary to the former ; for as the other is the manifestation of God in the flesh, so this latter is the manifestation of the Devil in the Spirit or Heart : and yet there is some correspondency (as well as contrariety) betwixt those two great Mysteries ; as both have the Apostles four Dimensions, Height, Depth, Breadth, and Length : the Apostle thus measures out the unmeasurable Mystery of Godliness, *Eph.* 3. 18, 19. and 'tis not difficult to discern the like Dimensions in the Mystery of Ungodliness : for first, there is *height* in it, it doth reach up to Heaven, as did the cry of *Cains* Murder, and of *Sodoms* Uncleanness : secondly, there is *depth* in it, thus the steps of an Harlot not onely goeth down to death, but also taketh hold (as low as) of Hell, *Prov.* 5. 5. thirdly, there is *breadth* in it, it hath spread it self over all the World : the Serpents seed hath dispersed it self as far as either *Adams* or *Noahs* seed ever went : alas, the whole World *lyeth in* [this Mystery of] *wickedness*, 1 *Joh.* 5. 19. and fourthly, there is the *length* of it also, beyond

for this Mystery of Iniquity will continue so long as the World continueth, (wicked hearts there have been, wicked hearts there are, and wicked hearts there will be to the end) yea, and beyond the end of the World, even to all Eternity; inasmuch as Hell is a place of sinning, as well as of suffering, as *Revel. 16. 9, 11, 21.*

11. Now this Mystery of Ungodliness (as it lyeth within doors) consisteth mostly in the Treachery and fallhood of the Heart of Man, which the Prophet *Jeremy* tells you, is (1.) *deceitful above all things, Jer. 17. 9:* the words in the Hebrew are, [*gnacob ha leb mi-col*] which signifies strictly, The Heart is deceitful above all: the word [things] is not in the Hebrew Text, but 'tis implied onely, and it may as well imply [persons] as [things] so the Text may be supplied with the former, as well as with the latter, and be read thus; The Heart is deceitful above all [persons] as well as above all [things] according as that Text [*Christ is Lord of all*] *Acts 10. 36.* is understood of all persons, as well as of all things: the sence then of the Prophets words must be, that there is no deceitful person in the world, and no deceitful thing in the world, so deceitful as the Heart of Man, [*Adèò varium est Cor, adèò versutum & versipelle: adèò tortuosum, anfractuosum, & fallax*] 'tis so full of windings and turnings, of crooks and corners, of crafty wiles, and cunning sleights, that no [person] in his cheats, no

E
[thing]

[thing] in its Deceits can be a comparable parallel to the Heart of Man, that hath deceived the innocentest, strongest, and wisest Men that ever were in the world, to wit, *Adam*, *Samson*, and *Solomon* : this is here plainly and plentifully described, and oh that it were as duely and deeply considered, to wit, the Hearts Treachery!

12. More particularly of the Matter, of the Manner, and of the Measure of this corruption of the Heart, as it is in the fallen Nature : (1.) The matter that is corrupted is the Heart, that principal part of Man, that [*primum vivens, & ultimum moriens*] first living, and last dying part, in a Spiritual respect, as well as in a natural : 'tis the Privy-Council and Throne Royal, from whence all Edicts and Commands come, for all humane thoughts words and deeds in the Isle of Man : 'tis the fountain or spring (of all humane Actions) into which the envious one hath cast his deadly poison, (as the great Turk did into *Scanderbegs* Wells) that all the streams (flowing from thence) might be poysoned : 'Tis (plainly) the Palace of the great King, (as the initial Letters of *COR* imports ; [*C*]amera [*O*]minipotentis, [*R*]egis ; the three first letters of those three words spells [*COR*] the heart, which three words signifie the Chambers of the great King) either of the most high God, and of Je-
sus

Jesus Christ that mighty Prince, *Isa. 9. 6. Eph. 3. 17. if renewed* : or of Satan, that God of this World, *2 Cor. 4. 4. Eph. 2. 2. if unrenewed*: and thus our Lord expresseth it. (1) the person possessing, is the strong Man, or Satan: (2.) the place possessed, is the palace which he keepeth in peace, to wit, the heart of Man, *Luk. 11. 21.* the word [*Αδελφ*,] signifies the Royal Hall or Palace of a King, *1 Kin. 21. 1. 2 Kin. 20. 18.* as usurping *Zimri* burnt the Royal Palace, when he saw he could hold it no longer, *1 Kin. 16. 18.* just so the Usurper (Satan) will burn or drown this Palace, when Christ comes to dispossess him of it, as *Mark 9. 20, 26.* casting him into the fire, and into the water, to destroy his Palace.

13. The Heart of Man is call'd and compared to a Palace, upon a three-fold account: (1.) Because of its magnificency and stateliness, such as Kings Houses use to be, so is Mans Heart, a curious piece of Gods Workmanship: if the whole body of Man be such exquisite Tapestry-work, *Psal. 139. 14.* then how much more is that principal part (which both God and the Devil so strangely strives for to possess) the hidden Man of the Heart? 'tis a wonderful piece of neat needle-work, *fearfully framed and fashioned, v. 15.* whose Builder and Maker is God, *Psal. 35. 15.* This stately Palace hath the outer and the inner Court, the upper and

the lower Rooms or Regions, the Mistres or Lady, and the Hand-maids or waiting Gentlewomen; to wit, the outward and inward senses, the Concupiscible and Irascible passions, the Will and the Affections: the Microcosme (or little World) to wit, Man, is a glorious Fabrick, as well as the Macrocosme or great World. (2.) Because of its Amplitude and spacioufness; a Palace must be spaciuous, as well as stately; the Royal Houses of some Kings are as large as little Cities, wherein persons of all quality are entertained: Thus the Heart of Man is created with vast capacities, which though (as to the substance of it) it be but a little lump of flesh, and so little, that (as one wittily saith) it would not serve a Kite to feed upon for one meal, yet it is such a Capacious and Comprehensive thing, that all which the Kite flies over (in a whole day) cannot serve it, yea, all the World cannot suffice it. [*Unus as pelleo juveni non sufficit orbis.*] Alexander when he had Conquered one World, wept, because there were no more Worlds to Conquer. And the ingenious Emblem shows, that the whole round World cannot fill the three-corner'd Heart, but still the Corners are all empty. Thus Solomon saith, (who himself had [*varochab-Leb*] largeness of Heart, as the sand on the sea-shore, 1 Kin. 4. 29. capable of receiving 3000 Proverbs, and 1005 Songs, &c. 32, 33.) that God

hath set the World in Mans Heart, Eccles. 3. 11. now that must needs be a very spacious Fabrick which can contain the whole World.

14. (Thirdly,) Because of its Altitude and loftiness; a Palace is an high Building, overtopping all other Buildings; the Tower and Turrets whereof, (like that Tower of Babel, Gen. 11. 4.) reaches up to Heaven: This ('tis true) is an Hyperbolical expression, wherein too much is said, that enough may be believed; as in all other Hyperbolical Scriptures: but it may be truly said, (even without an Hyperbole) that the Heart of Man is a lofty thing, towering up (even) to Heaven: this was not unknown to Nature. Horace the Heathen Poet tells you, [*Cælum ipsum petimus stultitiâ*] we aspire as high as Heaven in our ambitious folly; as Ovids proud Phaeton did to his own destruction: but 'tis better known in Scripture, as Isa. 14. 12, 13, 14. there the Heart, (not of Beelzebub, as some Antients think, but) of Belshazzar (rather) said, *I will ascend into Heaven, above the height of the Clouds, and above the stars of God*: Thus also the Heart of the proud Prince of Tyre was lifted up, *to set his Throne upon Gods Throne*, Ezek. 28. 2, 6, 10. & Dan. 4. 30. & 5. 20. all which were brought down from their imaginary Heaven, to the very Counterpoint of a real Hell; but let your Heart be lifted up towards God in Holiness and

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Heavenly-mindedness, as *Dauids, Psal. 25. 1.* and *Jehosaphats, 2 Chron. 17. 6.* not as *Hezekiahs, 2 Chron. 32. 25.*

15. Thus you see the first thing, the Matter (which hath the Malady of Corruption in it) to wit, the Heart; now come we to the second thing, to wit, the Manner how the Heart is corrupted with this Malady, that is, by Satan, (the grand Usurper) taking and keeping possession of this Palace, whereby the Temple of God becomes an Idol-Temple, a den of Thieves, an house full of dung-hill Deities, *Ezek. 14. 3.* [*Stercoreos deos suos super Cor suum sustulerunt*] as *Piscator* reads it; God complaineth of *Israel*, that they had advanced their dirty Idols upon their very Hearts, a place where God onely should (by right) be, as it is, (or at least should be) Gods bridal-bed; 'tis *Christ*, and not Satan, that should lie all night between our breasts, *Cant. 1. 13, 16.* but alas, Satan hath taken possession, (which is eleven points of the Law) and set up his Throne in this Palace; whence he commands us to be ever serving divers lusts, *Tit. 3. 3.* and wherein he continually works, as the Blacksmith works in his shop, *Eph. 2. 3.* working in us, (as well as working us up to) all manner of Abominations: in as much as those that go down into the deep, they see the wonders of the Lord, *Psal. 107. 23, 24.* so such as are helped

helped (through the conduct of Grace) to go down into the deep of their own hearts, Psal. 64. 6. they see there the Works of the Devil, even the very depths of Satan, Revel. 2. 24. the manner (as well as method) of his corrupting the Heart. 1. Making it untrusty, like a jugler or pilfering Thief, exceeding treacherous and fallacious: 2. Making it unruly (as well as untrusty) like an unbroken horse that is broken loose, or as a wild Asses colt, Job 11. 12. and as a bullock unaccustomed to the yoke, Jer. 31. 18. desperately wicked, &c. and 3ly, leading it captive at his will, by his surprising snares, 2 Tim. 2. 25.

16. The manner (1.) of Satans taking possession of the Heart of Man, was (in general) by the fall; the first disobedience and transgression gave Satan possession, and made him the God of this World, 2 Cor. 4. 4. he is called a Murderer from the beginning, Job. 8. 44. for (Ahab-like) he first kills, and then takes possession; he first Murders Gods Image in Man, and then possessing himself, he stamps his own fowl Image in the place of Gods glorious Image: but particularly he takes possession, 1. By original propagation; fallen Adam begets a Son in his own Image, Gen. 5. 3. not onely like him as a Man, but also like him as a sinful Man, Job. 14. 4. all (elect as well as reprobate) are born Children of wrath: Eph. 2. 3.

the Apostles [we] there includes all ; yea, both Jew and Gentile ; all are lost in *Adam*, till found in *Christ*, *Phil.* 3. 9. 2. By actual transgression, which lets down (indeed) the draw-bridge to let Satan enter, *Joh.* 13. 27. getting a fuller possession of *him* than before : Satan hath something *in us*, (though he had nothing *in Christ*, *Joh.* 14. 30.) that gives him possession of us. The manner, 3ly, of Satans keeping possession of us as his own, is by Conquest, or rather by Cozenage, he pleads prescription for it ; if it be asked him, How long hath thy tenure been ? he answers, *Even of a Child*, *Mark* 9. 23. hence is he Lord Paramount, and plays *Rex* in the Heart, till Christ serve a Writ of Ejectment on him.

C H A P. IV.

Of the Hearts Treachery.

1. **A**FTER (1.) the Matter, and (2.) the Manner, follows, (3.) the Measure, how much the Heart is corrupted with Treachery and Deceitfulness : the Prophet *Jeremy* tells you, [*gnacob ha leb mi col*] 'tis deceitful above all, whether persons or things : 1. Let me shew you how the Heart of Man is more deceitful than

than any deceitful person in Scripture-Record; and (2.) how 'tis more deceitful than any deceitful thing that the Holy Scripture doth mention. First, of persons, and they are two fold, 1. Male, 2. Female : first of the Males ; and the first instance to exemplifie it, (by way of Allusion, is [*Jacob*] and the rather, because the Prophet useth the same word [*gnacob*] from whence *Jacob* (call'd in Hebrew *Jagnacob*) had his name, *Jer.* 17. 9. whereby is most graphically and aptly deciphered and described, that the fleshly Heart doth the same thing to the Spirit (in doing of good) which *Jacob* did to his Brother, to wit, catch it by the heel, and supplant it (as the word [*gnacob*] signifies) *while it is running the race of Christianity set before us*, Hebr. 12. 1. 1 *Cor.* 9. 24. Though *David* was as wise as an Angel of God, 2 *Sam.* 14. 20. yet it deceived him, and tripped up his heels, (as the word imports) *Psal.* 39. 1, 2, 3. and so it did *Peter*, *Job.* 13. 37, 38. though he were a pillar of the Church, *Gal.* 2. 9. yet this supplanting heart, *supplanted* and over-turned this very pillar : Oh little did those two great and good Men imagine, that their own hearts had been so treacherous and deceitful !

2. Therefore *Jacob* (or Hebr. *Jagnacob*) is the first and most fit Scriptural Allusion, to demonstrate the Hearts deceitfulness : as you have the name [*Jacob*] many times in Scripture, so some-

sometimes the Etymology of the name, especially upon three occasions. 1. From his struggling with his Brother in his Mothers Womb: 2. From his beguiling him of the birth-right; and then 3ly, of the Blessing. First, of the first of those; The word [*gnacab*] signifies *Calcanearius*, or an Heel-Catcher; and because he not onely struggled with his Brother in *Rebecca's* Womb for priority, but also *catch'd* his Brother *by the heel* or foot-sole there, as if he would have turned up his Brothers heels, or (at least) have pull'd him back, and so got to the goale (of the birth) before him, *Gen. 25. 22, 26. Hosea 12. 3.* therefore did his Father call him *Jacob*; a strange preface of what he should do in supplanting [*Esau*] which signifies [*perfect*] because born with a Beard, (as some say) or however, with hair so grown, as if he had been a Man already, rather then a Child; he was [*factus & perfectus pilis*] and yet encountered by this supplanter at his Birth. Thus both of them brought their own Names along with them into the World: [*Conveniunt rebus nomina sepe suis.*] Oftimes Names and Natures answer each other. 2. Though he could not bring down his Brothers head, by tripping up his heels in the Womb, yet he *supplants* him in the World, gaining the birth-right by subtilty, (when he was grown up) which he got not by striving and struggling with him before he was born,

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born, Gen. 25. 29, 33. Hebr. 12. 16.

3. And then thirdly in beguiling him of the blessing, (as well as of the birth-right) whereupon *Esau* (himself) gives the Interpretation of *Jacobs* Name, [*Hache Karah Shemo Jagnacob, Vajegnekebéni Zeh pagnamaïim*] is he not rightly called *Jacob*? for he hath [*Jacob*] me these two times; he first supplanted me of the birth-right, and now of the blessing, Gen. 27. 36. yea, and the good old Man (his Father) saith, in v. 35. Thy Brother came in subtilty, and hath taken away thy Blessing. *Esau's* Gloss or Allusion may be read (word for word) thus: My Brother may well be called an *Heeler*, for he hath *heeled me these two times*; that is, he hath come behind me, set his foot before me (as runners in a race play fowl play to each others) and tripped up my heels twice: just so, and much more than so, dealeth your *Gnacob*, (or deceitful) heart (as the Prophet calls it) with you: As there was a strugling in *Rebeckahs* Womb, so there is a Conflict in the Soul of the Elect; what can you see in the *Shulamite*, (or one brought into Gods peace by Christ, as the word [*Shulamite*] signifies) but as it were, the company of two Armies, Cant. 6. 13. the Army of the flesh, and the Army of the spirit, both strugling for the birth-right? and how doth the fleshly Heart take hold of the heel of the Spirit, (its Brother) they are [*ut*
fratres

fratres simul jacentes in eodem utero] as twinns lying both together in the same Soul: This Holy David complained of, and groaned under, *Psal.* 49. 5. [*gnaven gnakebi* (the same words with the Prophets, *Jer.* 17. 9.) *Jesuben.*] *The iniquity of my Heels* (or Supplanters) *do surround me with their snares*: alas, the best of Men have some dirt of iniquity cleaving to their heels, some *deceitfulness of sin*, *Hebr.* 3. 13. *he that is* (already) *washed, needeth not, save to wash his feet*, *Joh.* 13. 10. or his heel of the un-renewed part, which will be playing fowl play, trip up his heels, and cast him down too, *Psal.* 18. 23.

4. And that not onely [*Zeh pagnamaiim*] *two times*, as Jacob did his elder Brother, (who was the Priest of the Family by his birth-right) but *even ten times*, yea times without number: oh, how oft hath the iniquity of your heels, or this Heeler (your supplanting heart) caught hold of your heel, and pulled you back from duty, not onely from the new-birth, but also to hinder your growth in Grace, and in your passage and progress towards Heaven! nay, how oft hath it tripped up your heels, and brought down your head, and given you many a desperate fall, to the *very breaking of the bones* of your Soul! as it did *Dauids*, *Psal.* 51. 8. and had your falls been backward, (as that of *Eli* was, *1 Sam.* 4. 18.) which (through Grace) were

rather like *Abrahams*, *Gen.* 18. 2. a falling forward onely, *Psal.* 37. 24. *Cant.* 2. 6. you might have got the fall of an Elephant, that riseth no more; and had not the covenant of Grace (which indeed permits a fall) also ensured Repentance after the fall, this heel-catcher (your own treacherous heart) would not onely have caught your heel, but also your very birth-right and blessing, and bereaved you of both for ever: *Jacob* beguiled his Father *Isaac*, as well as his Brother *Esau*; and though your [*Gnacob*] Heart may not beguile you of the birth-right at one time, yet will it at another time, either by force or fraud, as *Jacob* did; take heed of it, *1 Cor.* 10. 12.

5. The second Scriptural Allusion is, *Laban* beguiled *Jacob*, (who had beguiled his Father and Brother) *Gen.* 29. 25. God frequently retaliates, and pays men with their own coyn; he had *beguiling for beguiling*, crying out, Why hast thou beguiled me with *Leah* for *Rachel*? *Jacob* in a cunning disguise deceives *Isaac* into a mistake of the younger for the elder, and that by uttering three lyes with one breath, [*I am Esau thy first-born, I have done as my Father commanded me*, and calling his Meat, *Venison*, which the Lord had brought to his hands, *Gen.* 27. 11, 12, 19, 20.] and here *Laban* beguiles the beguiler, (as if *fallere fallentem* had been no *fraus*) with the elder for the younger, [*in the morning*

morning behold it was Leah !] Thus the Heart beguiles Man, who thinks he is embracing the *beautiful Rachel* of a blessed estate, all the long night-time of Ignorance; but in the morning of Regeneration, (when God saith *Let there be light*) or however, in the morning of the Resurrection, it then appears to be but a *blear-eyed Leah*, of a vain presumption or profession: and how easily is a blind Soul beguiled by a beguiling Heart (as blind *Isaac* by a beguiling Son) perswading man to believe,
 (1.) That he is of the first-born of God, (while he is of the Children of wrath)
 (2.) That he hath done as God the Father had commanded him, (when possibly it never came into his Fathers heart, *Jerem. 7. 31.* (and
 (3.) That he hath provided Venison for God, and fine flour, (when indeed it is but coarse bran, and corrupt things: yea, (4.) entituling God to all, as if the Lord did help him to his Provision and Worship, whereas 'tis all but the cry of the Creature, and the earnestness of a natural Spirit, unsavory to the Lord, *Hos. 7. 14. Prov. 15. 8. Ezek. 14. 3, 4.*

6. The time would fail me (as the Apostle saith, *Hebr. 11. 32.*) to speak largely of every Scripture-History, that (by way of Allusion) may evidence the Mystery of the Hearts deceitfulness.

The 3d. Allusion is more briefly of others: As
 the

the Sons of *Jacob* beguiled the *Shechemites*, Gen. 34. 13. (the Sons had something of the supplanting Image of their Father) and under a pretence of Religion, v. 14. [*We cannot do this thing, and it would be a reproach to us, &c.*] this treachery made *Jacob* stink, v. 30. so the Heart of Man deceives Man, and that under as specious pretences, betraying him into the hands of cruelty, (as they did, when they had cozened them into a Covenant, basely butchering them, while unable to help themselves) into Satans hands: oh, how will the deceitful Heart say, *I cannot do this, and I cannot do that, 'twill be a reproach, &c.* yet will it run into greater sins than those it pretends to shun (as they did) notwithstanding all this, the Heart (with this plague-sore of treachery on it) is not made to stink and be abhorred, but like fools (as we are, *Prov.* 28. 26.) *we trust it still*, and think there is sense in sinning, and reason enough to be mad after Idols, and to be evil. The fourth Allusion is *Hushai*, 2 Sam. 16. 16, 17, 18, 19. As he offered *Absalom* his service, that he might dive into his secrets, and defeat his Counsels; yea, that he might overthrow his person and power, [*Ambiguo sermone ludificando*] by mocking *Absalom* with Ambiguities and Arguments, accommodated to his ambitious humour, 2 Sam. 17. 11, 12. whereby he brought him into the sublime dotage of a fools para-

paradise: even so deals your deceitful heart with you; how oft doth the flesh baffle and defeat the good counsel of the *Spirit*, (*quenching its motions and admonitions*, 1 *Thes.* 5. 19.) as this Archite did the good counsel of *Achitophel*? so the Scripture calls it, 2 *Sam.* 17. 14. as it was politick for attaining the end that *Absalom* did aim at, and the most probable way to win all: how oft doth the fleshly Heart give crafty counsel, (fitted to your humour) and betrays you into Satans hands!

7. The fifth Scriptural Allusion to illustrate the Hearts treachery and fallhood, is *Jehu*, 2 *Kin.* 10. 19. [*Vajehu gnasha begnakebah*] but *Jehu* did it in subtilty, he played the [*gnacob*] and being *homo* [*Ampidēxi. G.*] *ambidexter*, having the use of both hands, [*pelle vulpinā equē ac leonina uti potuit*] he could be as crafty as a Fox, as well as cruel as a Lion; *Jehu* subtilly said, v. 18. *Ahab served Baal a little*, (though he had served him more than any had done before him, 1 *Kin.* 16. 31, 32.) but *Jehu shall serve him much*: intending one thing, and pretending another thing; he pretendeth that *Ahabs* incomparable zeal for *Baal*, should not be comparable to what he intendeth, and therefore he chargeth, *that if any of the Priests of Baal were wanting at his Sacrifice, they should not live*; by this Wile he caught them all into his snare, and slew them; but alas, all the preten-

ces of *Jehu* could never be so fraudulent, for the worshipping of *Baal*, as those of the deceitful heart are for the worshipping of God: this desperately wicked Heart will sometimes pretend (with *Herod*) *to come and worship Christ*, when (indeed) it intends *to worry him*, and to kill Christ in the Cradle, *Matth. 2. 8, 16*. This is the *double heart*, *Psal. 12. 2.* [*leb-ve-leb*] an heart and an heart, *Hebr.* one heart *pretending* in the Mouth, and another heart *intending* in the Belly: as [a stone and a stone, *Hebr.*] signifies *deceitful weights*, *Deut. 25. 13, 14.* so [an heart and an heart] imports a *deceitful heart*, such as those had in *Jerem. 41. 17.* & *42. 3, 5, 6. 20.* who *promised obedience to whatever God would command them*, (whether pleasing or displeasing) where in so saying, they did but *dissemble in their hearts*, being resolved before-hand what to do, which was deep dissimulation, thus in a pretence of Piety, to seek for Gods Approbation to their own (taken up before-hand) resolution: The men of *Zebulun*, *1 Chron. 12. 33.* were better men, they were not of a *double heart*, or *Hebr.* they were without an heart and an heart; they had not one heart in the mouth, and another in the breast, but were plain-hearted, and down-right dealers, *true Israelites in whom was no guile*, *Joh. 1. 47.*

8. The sixth Allusion, The *Midianites*, *Numb. 25. 18.* as they beguiled *Israel* by the Counsel

of Balaam, (*who taught Balak to lay a stumbling block before them, Revel. 2. 14.*) with their cut-throat kindness, and counterfeited courtesies, they gulled *Israel* into those two Sister-sins of Idolatry, which God so severely punished, *Numb. 24. 14. & 25. 3, 4, 5, 17, 18.* even so your heart will vex you with its Wiles, wherewith it begalles you; first plunging you into sin, and then into punishment for sin: Gods commands stands good to you; vex your heart that vexes you, mortifie and crosse the corruptions of it. *Master, spare thy self,* is one of its Wiles, and is a cut-throat kindness; inasmuch as Christ had said, *He that saveth his life, shall lose it:* smarting experience tells you, how your heart hath cunningly plotted to ensnare you in sin, and to bring you to ruine; therefore you may not walk in the way of your own heart, *Eccles. 11. 9.* (as *Israel* did in *Midians* way) but use it, (as well as take it) for your enemy; yea, for your worst (as Satan is your greatest) Adversary.

9. This seventh Scripture-story, (whereby the treachery of the heart may be illustrated, by way of Allusion) to wit, the *Gibeonites* beguiling *Joshuah*, *Jos. 9. 22.* (as is said before) add hereunto, that they *did work wilily with Israel, v. 4.* [*begnarmah*] the same word with [*gnarum*] *Gen. 3. 1.* the Serpent was more subtle, &c. Those *Gibeonites* exercised the subtlety

tlety of the Serpent, without the simplicity of the Dove ; they tell *Joshuah* , how they had heard the fame of Gods Miracles in *Egypt* , but not a word of dividing *Jordan*, nor of the overthrow of *Jericho* , these things were too new to be known to a people that dwelt afar off , (as they pretended) but subtly relate those things that were done long ago, and were far and near talked of, v. 9, 10. Hereupon, *Israel* was gulled into a compliance with them, *not asking counsel of the Lord*, (by the Urim and Thummim) v. 14. through precipitancy and credulity, which are seldome successful: thus also your heart will work Wilily with you , and strain hard to save it self from Mortification , and to bring you into a sinful compliance with it : oh take heed of precipitancy and credulity in this case ; *he that trusts his own heart is a fool* , Prov. 28. 26. he was no fool that said so, but a wise man , yea the wisest of men, and so able enough to judge who are fools indeed : oh do not neglect to ask counsel at the mouth of the Lord : consult with *the wonderful Counsellour*, Isa. 9. 6. and not *with flesh and blood*, Gal. 1. 16: do not confer with your own fleshly heart ; at *the end of three days* you will see your folly, as *Israel* did, v. 16. Truth is the Daughter of time, and deceit will out at length : oh that the seed of God (in you) may murmur at the League and

Compliance with your treacherous heart, as they did, v. 18. you may well say, (as they said, v. 23.) thou art a *curst heart* for *thus beguiling me*; and God may turn it into a blessing, as he did to those *curst Canaanites*, who after this became *Nethinims* [*i. e. given*] to Gods Worship, 1 *Chro.* 9. 2. *Ezr.* 2. 43.

10. The word [*Nethinim*] signifies [*Deodati*] men given to God, devoted to the service of Gods House; those were the posterity of the fraudulent *Gibeonites*, whose punishment for their fraudulency, was that servile employment of ministring to the *Levites*, (hewing of wood; and drawing of water for them) as the *Levites* ministred to the Priests: and hereby, not only the *Israelites* (a Royal Nation) were exempted from such slavish drudgery; but also those same *Gibeonites* had their very punishment converted into a priviledge, and their misery into a mercy: for by this Sanctuary-service, they were brought nearer the Church, and so nearer God, both to partake of the things of God, and to behold his face in Righteousness: yea, and coming under subjection to *Joshuah*, they became under his protection also, against those mighty Kings, *Josh.* 10. at large. Thus likewise when your heart is (indeed) brought into subjection to your blessed *Joshuah* or Jesus, 'tis both your priviledge (to be but a door-keeper, *Psal.* 84. 10. even

even a mighty King (as *David*) accounted it so) and your protection too, when you are beleaguered with Troops of Temptations, and a great body of corruptions, after your professed subjection to Christ: oh then send your winged Messengers (of Prayers and Tears) to the Captain of your Salvation, *Hebr. 2. 10.* saying, Lord Jesus, come to me quickly, and slack not thy hand (as they did) *Josh. 10. 6.* if so, your *Joshuah* will come upon your enemies suddenly, as *v. 9.* and he will discomfit them, as *v. 10.* yea, he will brain them with hail-stones, as *v. 11.* and rather than want time for the pursuit of the Victory, the Sun shall stand still to lend light and time, &c. otherwise, as those *Gibeonites*, (being of the posterity of cursed *Cham*) beguiled *Israel* with pretence of Antiquity, into a League with them: even so your heart will beguile you into a truce with it, though it be of the cursed off-spring, and should be mortified: 'twill cheat you with seeming Antiquity, telling you it hath been a good heart (Godward) ever since you were born; and that 'twill be your servant, but a treacherous one: oh make it an hewer of wood, and a drawer of water to Jesus your *Joshuah*.

II. Thus much of the Male-persons that were deceitful in Scripture-story: (upon the last of which, I have been larger than I intended, being a little warm'd with the Allusion,

70 *The Christians Mirrour*, Chap. 4.

yet abhorring to destroy the litteral sence of the Holy Scriptures by wanton Allegories, as some have done, from the frothy exuberances of their own addle brains :) now take a short survey of the Female-persons, such as 1. *Rachel*, 2. *Tamar*, 3. *Josephs* Mistriss, 4. *Jael*, 5. *Dalilah*, 6. the Witch of *Endor*; yet none of these afunder, nor all these together, puts a comparable cheat on others, to that which your own heart will put upon you, *if you watch it not.* (1.) Of *Rachel*, she deceived her own Father of his gods, (goodly gods they were, that could not secure themselves from stealing) *Gen. 31. 30, 34, 35. &c. She puts them into the Camels furniture, and sat upon them, saying, The custome of women is upon me.* 'Twas a subtle, and yet a sinful shift, whereby to hide her shame from her earthly Father; even so, and much more than so, will your heart become wittily wicked: 'tis a wickedness with a witness, to steal from ones own Father, especially Plate, Jewels, the best of Goods; yet your heart will steal from you (its own owner) and that the *unsearchable riches*, *Eph. 3. 8.* yea the best of Goods, and the best of Gods, *1 Cor. 8. 5, 6.* your heart will *take away your Lord*, and you *will not know where it hath laid him*, as *Job. 20. 15.* And you may be justly jealous, that your heart is tainted with a love of Imagery, *Ezek. 8. 12.* (as you have chambers of

ima-

imagery in you, for there be many Idols set up in your heart, Ezek. 14. 3. 1. Job. 5. 21.) as Rachel was with her *Mawmets* : And you may surely say, (in sadness of Spirit) to your Heavenly Father, Let it not displease my Lord, that I cannot rise up, *for the custom of sinning* (which is both the custom of Men, and the custom of Women too) *is upon me* : how oft also is your heart wittily wicked, in sitting upon your sins, to hide them by sinful shifts from the eye of your Heavenly Father, (which yet is an all-seeing eye, and nothing can be hid from the sight of it, Hebr. 4. 13.) without any due and true sense of the evil of sin, when [*consuetudo peccandi tollit sensum peccati*] that custom of sinning (which is upon you) taketh away all sense of sin ?

12. The second Allusion is *Tamar*, who deceived her Father (in-law) *Judah*, by putting upon her the attire of an Harlot, and sitting in the way-side to tempt him, (upon a feasting day) Gen. 38. 12, 13, 14. &c. mark this by the way, that Harlots in those times were nothing so shameless, (for she covered her self with a Vail) as they are in our times, with their naked breasts, &c. to enflame a *Judah* : the Father [*Hierome*] severely saith, that all such shall be damn'd *for proffering poison, though there be none to drink it* : mark also how *Judah's* lust besots him, he gives her whatever

she demanded, v. 17, 18. whereby to prove him afterwards a Partner in the Crime, she seals up her charge against him with his own Signet, entangles him with his own Bracelets, and beats him with his own staff, &c. v. 25. just so, and more than so, will your heart (that is full of harlotry) deceive you, and cause you to commit uncleanness with it in sinful thoughts, which (like *Lots* daughters, *Gen. 19. 32. to 35.*) are busie to contrive and compass some sin or other while you are fast asleep, and your heart (as *Tamar*) will first tempt you to sin, and then accuse you for sin, 1 *Joh. 3. 20.* 2 *Sam. 18. 12, 13.* writing down time and place, and bringing forth undeniable evidences, saying, *Discern whose are these; I pray thee;* oh sublime treachery! you must acknowledge all, condemn your self for having been unrighteous, and know your sin again no more, as *Gen. 38. 26.*

13. The third Allusion is, *Josephs* Mistres, which was a Blackmoore, a Gypsy, (or Egyptian) and a very compound of impudence, fraudulency, and maliciousness, *Gen. 39. 7. to 14.* (1.) Her impudence, that she who should be shame-fac'd by her Sex, (as a woman) and grave by her condition and quality, (as a wife, and that of a governour, so a Mistres) yet her lawless lust transports her beyond all bonds and bounds both of Piety and Modesty, so as to make an impudent offer of committing

ting a Rape, not onely upon a man, but upon
 her own man-servant: oh prodigious *propudi-*
um, and a frontless fore-head! not unlike the
 strange impudency in the strange woman, *Prov.* 7.
 13, 18. both of them barely and basely solli-
 cite associates, whose beauty had captivated
 their wanton eyes and wicked hearts. (2) Her
 fraudulency, when her uncessant solicitations,
 [day by day violently renewed, and as valiant-
 ly vanquished] prov'd (all) unsuccessful, as *Jo-*
sephus saith, she feigned her self sick, (as *Am-*
non did after, 2 *Sam.* 13. 6.) not going with
Potiphar to the Feast, that her solitariness might
 give a more effectual opportunity for her soli-
 citation, v. 11, 12. This became a strong snare
 to *Joseph*, so that he must part either with his
 chastity, or with his garment, (not daring to
 stay and parley with her) *this second time is Jo-*
seph stripped of his garment before; by the vio-
 lence of envy in his brethren, *Gen.* 37. 31.
 now, by the vehemence of concupiscence in
 his Mistress; before, out of constraint, now
 out of choice; before, that his Father, now
 that his Master might be deceived by it: how-
 ever, he, *being good before the Lord, escapeth from*
her snares, as *Eccles.* 7. 26. (3.) Her malici-
 ousness and treacherous cruelty, she cloaks her
 own villany under *Josephs* garment, and as
 h's coat had caused his Fathers sorrow before,
Gen. 37. 32, 33, 34. now it causeth his own
 misery:

mifery : ſhe incenſeth her Husband , accusing firſt *him of fooliſhneſs*, (for bringing in ſuch an *Hebrew*) and then his *ſervant of filthineſs*, which ſhe both affirmeth by words , and confirmeth by deeds, to wit, producing the Garment left in her hands; no doubt but the *accuſer of the brethren* had ſet her on, to charge that upon the innocent, whereof ſhe (herſelf) was onely moſt guilty : all this, and much more, will your heart do to you, 'twill firſt intice you to ſin, and then accuſe you of ſin, as before: 'twill ſhift off ſin from it ſelf, and lay the fault upon company, occaſion, &c. and not upon it ſelf; as *Apollodorus* his heart did, when he dreamed that he was taken by the *Scythians*, who ſleed off his ſkin , and liſting him into the Caldron to boil him , his heart cryed out within him, [*ἔγώ τε καὶ οὗτος αἰτία,*] *I am the cauſe of all this evil.*

14. The fourth Alluſion is *Jael*, who beguiled *Siſera*, *Judg.* 4. 18. & 19. &c. with her [*turn in my Lord, turn in to me.*] Fair words make fools ſain, ſaith the Proverb: ſhe ſaith unto him [*fear not*] and promiſes him protection from his purſuers; ſhe covers him with a rug or cover-lid [*Stragulâ Villoſa*] pretending both to hide him from his enemies, and to ſecure him from catching cold , but indeed, *intending* to get him aſleep , that ſhe might the eaſier deſtroy him : yea, as a ſhew of greater reſpect,

respect, when he asked but *Water*, (to cool him in his great heat, by his hasty flight on his feet) she gave him *Milk* v. 19. & *Judg.* 5. 25. which was safer drink than water, yet more procuring sleep, (which was her design) yea, she brought him *Butter also in a Lordly dish to eat, as well as Milk to drink*; and all this kindness she shewed him, to make him sleep more securely under her protection, and to prepare him the better for her Nail and Hammer, wherewith she fastned his head, (when fast asleep) to the ground, as if it had been listning (there) what was become of his Soul: he that boasted before of his Iron-chariots, lies now slain by a Woman with a Nail of Iron, (a Nail of the Tent both long and strong enough, both to pierce his skull, and to fasten this proud worms-meat to the ground) and all this carried on with shews of great kindness: such are all the Murthering morsels of your sinful heart; oh the flatteries thereof, (the Milk and the Butter) wherewith it will lull you asleep in a false peace, (as the *Syrens Songs*) *Deut.* 29. 19. but beware of the Tent-nail and the Hammer, at the upshot of all.

15. The fifth Allusion is *Dalilah*, who dealt deceitfully with *Sampson*, and betrayed him into the hands of the *Uncircumcised*, *Judg.* 16. 4, 6. to 21. no doubt but she allured him with all seeming signs of her love, that thereby she might

might hide from him all suspicion of treachery; she might magnifie his Heroick exploits, and admire the prodigious and extraordinary strength whereby he atchieved them; and then desire (for her own private satisfaction onely) to know wherein his great strength did lie; and probably she added many fair promises, and possibly not a few fowl Oaths, (Harlots abound with such Hellish Rhetorick) that she would keep his counsel secret to her self: then she prevailed, (1.) *To bind him with three green withes*, v. 7, 8. which he yielded to, not onely as a put-off, but also in a way of sport and wanton dalliance with her: but this availed not; hereupon, (2.) after her blaming him for mocking her, he yields to *be bound with new Ropes*; this proves unsuccessful also: then (3.) she continuing her importunate allurements, brings him nearer to the mark and mystery than before; and yields to *have the seven locks of his head weaved with the Web, and winded about the beam of the loom*, v. 13, 14. This likewise took not, as the other before it, he having feigned a false cause of his strength three times to her, all along forgetting that *Gods children will not lye*, Isa. 63. 8. as their Father is a *God that cannot lye*, Tit. 1. 2. but at the (fourth) Assault she carries it, and conquers him; the great Conqueror of Men, was at last Conquered by a Woman: he was so bewitched

witched with her flatteries, that she at last *exhausted* (as the *Hebrew* word [*Dalal*] from whence her Name [*Dalilah*] comes, signifyeth) *his very heart*, v. 16, 18. which *whoredom* had (indeed) *taken away before*, Hof. 4. 11. Thus this strong man discovers great weakness, in yielding further and further, (even till it came to Neck-break, *and life it self*, Prov. 6. 26. & 7. 21, 23.) to a treacherous Strumpet, that had given just grounds of suspecting her treachery against him, both in putting all those three former experiments upon proof, and in having so many cut-throat Philistims ready by her; yet so besotted was he with his sensual sins, that he reveals that secret to her, which cost him the loss of his strength, of his eyes, of his liberty, of his life, *yea of his God too*. All this will your treacherous heart do to you, if God leave you in the hand of your own counsel: 'twill make you sleep upon the knee of presumption, (as she did him, v. 19.) 'twill cut off your Locks, or seeming graces, (those seven locks, or seven spirits, Revel. 1. 4.) and you may not know that your *God is gone from you*, as he, v. 20. and you may stand out for a while (as he did) against the solicitations of your fleshly heart, (which hunts for your life, and *wars against your Soul*, 1 Pet. 2. 11.) but *woe to you if left of God* (Hof. 9. 12.) to the lusts thereof; you fall, you fall, and may never rise

rise any more : as *Dalilah* was not alone in the room , but had her company of Philistims with her ; so your treacherous heart will not be alone, but will have its company of *deceitful lusts*, Eph. 4. 22. to be with it.

16. The sixth Allusion (among Scripture-Females) is the Witch of *Endor*, that cheated *Saul*, 1 *Sam.* 28. 11, 12. with (indeed) Satan, for *Samuel* : That [*Spectrum Samuelis*] or apparition of *Samuel*, whereby she beguiled *Saul*, was no other than Satan, [the Devil] who first personates *Samuels* form, and then his speech : *Samuel* (while alive) had told *Saul*, that *rebellion is as Witchcraft*, 1 *Sam.* 15. 23. Now he falls from the like to the same, and trades with Witches (indeed) which he had *turned out of his Kingdome*, (1 *Sam.* 28. 3.) but not out of his heart : and bids this Witch to bring him up *Samuel*. This is more than the Devil (himself) can do ; for it could not be (1.) the Soul of the true *Samuel* that is here brought to *Saul*, 'tis not in the Devils power to degrade a glorified Saint, and to bring him from glory : Satan fell from Heaven , and can fetch none out of Heaven : neither was it (2.) the body of the true *Samuel*, for the Devil hath not the key of the Grave, but that *key hangs at Christs girdle*, *Revel.* 1. 18. Neither (3.) would the true *Samuel* have said, as v. 15. *Why hast thou disquieted me ?* It can therefore be no other but Satan

Satan representing *Samuel*, who can transform himself into an Angel of light, 2 Cor. 11. 14. and *Samuel* (himself) could not have preach'd more gravely, severely, divinely, then this foul fiend of Hell did, v. 16. &c.

But above all, (4.) this Apparition appears to be a meer cheat, in his appearing in a Mantle; for the true *Samuel* could not (well) have a Mantle to bring with him from the grave, and place of the dead: it could be nothing else but onely a garment (in shew) of Satans making, and by him put upon himself, that he might the more speciously act the part of *Samuel*, both his person and his habit, as well as his words and speeches, in his conference with *Saul*. Thus as the Witch of *Endor* cheated *Saul* with a representative shew, instead of a real and true presence: even so your heart may cheat you with seeming instead of saving grace; yea, the Devil is Gods Ape (thus far) in mans heart, that he beguiles him so far by false representations, as to make him believe those to be glorious truths, which indeed are no better than *Doctrines of Devils*, 1 Tim. 4. 1. and damnable errors, 2 Pet. 2. 1.

C H A P. V.

Of the Hearts Treachery.

1. **F**ROM deceitful persons, the first, pass we on to deceitful things, the second; and the Sequel will evidence in the Issue, that the heart of man is not onely as deceitful as both, but more than so: 'tis deceitful *above all persons, and above all things.* (1.) *The Serpent was more subtle than all the beasts of the field,* Gen. 3. 1. and *beguiled Eve,* v. 13. making her to eat forbidden fruit. [*Hanachash Hifheani Vaokel*] *The serpent beguiled me, and I did eat.* Oh how oft have you cause to cry out to Jehovah (as she did) that your heart hath beguiled you, and you did eat the forbidden fruit of Sin! The Hebrew word [*Nasha*] signifies, to surprise one by laying Ambushments, as *Josh.* 8. 7, 19. Alas, every Creature-comfort (in the fallen state) hath an Ambushment (a Serpent lying in ambush) in it: [*latet Anguis in Herbâ*] there is a Snake in the Grass, a Snare in every dish. You may cry out with the Sons of the Prophets, [*Mors in ollâ*] *there is death in the pot,* 2 King. 4. 40. Had Eve thought there had been death in the Apple, she would never have

have swallowed such a gilded bole or morsel.
 'Twas *pleasant to the eyes, and fruit to be desired*;
 but the ambush (of the subtle serpent in it) she
 discerned not : oh the crafty and deceitful De-
 vil, that lays an ambush of real death, under
 the coverts and colours of seeming life ! hence
 he is call'd [*πᾶς*] 2 Cor. 11. 3. using
 [*πᾶς*] his *crafty subtilty* to cheat us of all
 graces, but especially of *our simplicity* ; and
 therefore doth he muster up all his forces, and
 lyeth in ambush, all his frauds do deceive
 and destroy us.

2. This old Serpent, when he was but young,
 out-witted our first Parents, even in their state
 of innocency : now that he is old, and we but
 young, (*all are but children*) Eph. 4. 14. how
 easily may he beguile us, especially having *some-*
thing of himself in us, (which he had not in
 Christ, Job. 14. 30.) to betray us into his
 hands ! this subtle serpent hath his [*ροῦματα*] set
 Ambushes, and *composed Stratagems*, 2 Cor. 2.
 11. whereby to ravish and corrupt our [*ροῦματα*]
 or judgments : you cannot be ignorant (if you
 be a Christian in truth, if you have but more
 than the title of a Christian) of the cunning-
 ly-moulded-methods, (even in your personal
 experience) of the darts and depths of Satan,
 wherewith he deceives you : and he plays not
 at small games, but *deceives whole Nations*, (as
 well as single persons) Revel. 20. 3, 8. even

Gog (the covert enemy) and *Magog*, (the overt or open one) the Pope and the Turk ; yea, he *deceives the whole world that lies in wickedness*, 1 *Joh.* 5. 19. This [*Interpolator Creaturæ*] or broker and brusher up of the vain things of the World, (as *Tertullian* calls him) sets an alluring Gloss upon the Creature, and fits every one a penny-worth, as he finds inclinations ; he hath an Apple for *Eve*, a Grape for *Noah*, and a Vineyard for *Ahab*, he hath a wedge of Gold for *Achan*, and talents of Silver for *Gebazi*, &c.

3. 'Tis more than manifest, that this grand Pyrate at land, (as well as at sea) hangs out false-Colours, till his prey come within compass of his chain; and that this sublime sophister, and old Impostor, can (both in himself and instruments) cog a Die, wherewith to cheat you, *Eph.* 4. 14. [*ἐν τῇ ψεύσει*] which is [*Artifex fallacia*, or, *fallax artificium*] a cunning sleight of Gamesters and Cheaters, such a conquering couzenage, that thereby (were it possible) he would *deceive the very elect*, (even) fundamentally and finally, *Matth.* 24. 24. as others are. An eminent instance of this cheating Devil, you have concerning *Saul* (afore-mentioned) to whom Satan (that old Serpent) did counterfeited *Samuel* in speech and Habit, and with great gravity (*Samuel*-like) upbraided him with sparring *Agag*, &c. Before the fact was done, he

he tempts *Saul* to it, under the colour of an act of mercy ; and why should he be so cruel to his fellow-creatures? not a word of any stum- bling-block *Satan* lays in *Saul's* way, to hinder this seeming work of Mercy before his doing of it : but now when 'tis done, (though it was done through his tempting him thereunto) he presseth it with all aggravations upon his Con- science (in his day of distress) as an heinous and horrible sin , that he might drive them into despair : and he plaid the Sophister with *Saul*, in the prophetical part of that passage of Pa- geantry (as well as in the Historical) [*to mor- row thou and thy Sons shall be with me*] 1 *Sam.* 28. 19. wherein he could not mean [Heaven] with true *Samuel*, for that is too good a place for bad *Saul* ; nor [Hell] with himself (the true *Satan*) for that is too bad a place for good *Jonathan* : but the state of the dead ; the old deceiver insinuating to *Saul* thereby, that the Souls of all men, (of the good as well as of the bad) do go to the same place, and seeking to blot out of him therewith all knowledge and apprehension of eternal life : oh miserable comfort in distress ! and no better can those expect that run to Witches, &c. for ease : the *Parasite* and tempter before sin, will be a *Tyrant* and *Tormentor* after it ; when he hath accomplished his end, his flattery goes no further, but turns into fury.

4. Although Satan be all this, and much more against faine Mankind, which makes him their greatest adversary, yet hath a man a worse enemy than he, to wit, his own superlatively-deceitful and desperately wicked heart: every one carries a tempter in his bosome, whereby he is *drawn away and enticed*, Jam. 1. 14, 15. [Διαισθηόμενος] entised, as a fish by a bait, yea, drawn away by his own byas of lust: the Devil hath onely an insinuating sleight, not any forcing or constraining might; mans own concupiscence carries the greatest sway and stroke therein: thence it is said, that [*Deceit*] as well as all other Soul-defiling-evils, *come out of the heart*, Mark 7. 22, 23. Satan might besiege us *days without number*, and without success too, if a treacherous party were not within, to let down the Drawbridge, and to set ope the Gates of the City for his entrance and entertainment: There is *deceit in the heart*, Prov. 12. 20. and therefore Christ tells you, it comes out of the heart; what is in the Well, will be in the bucket: surely they are *redeemed from deceit*, (indeed) Psal. 72. 14. that have a cover for their heart; (that well which is so full of crawling lusts) to wit, the cover of Gods Spirit, Isa. 31. 1. *Every vessel that wanteth a cover was unclean*, Num. 19. 15. so is the heart that is open to Satans squibs for ingress, and sinful thoughts for egress.

Chap. 5. or Looking-glass. 85

5. The second thing (next to the old Serpent) is *Antichrist, the man of sin*, call'd *primogenitus Diaboli*, the first-born of the Serpents seed, that grand Impostor, whose coming is after the working of Satan, with lying wonders, and all deceivableness, 2 Thes. 2. 9, 10. that beast which doth great wonders in the sight of men, and deceiveth them that dwell on the earth, Revel. 13. 13, 14. This Son of perdition cheats the world [*τρεπον Ἰουδαῖς*] with wonders of a lye, (which is an usual Hebraism) to denote the notorious fallacy and falshood of his wonders: they are either lying prodigies, or prodigious lyes; such (as some of themselves say) are for the most part false, yet were devised for good intentions. This *Ludovicus Vives* (one of their own) further confirmeth; affirming, that the Author of the Golden (or rather lying) Legend, had a brazen face, corrupting the lives of their Canoniz'd Saints with abundance of lyes; and that the devisers of those Fables did not set down what their Saints did, but what themselves would have had them done: And the Doctrines of Popery are like their Miracles, lying Doctrines; it being no other than a Farrago of falsities and old Heresies: for (as the Centurists say, the old Hereticks fled (at the light of truth) and hid themselves in the Popish Clergy. And whence doth all this arise, but from their own treacherous and

deceitful hearts, whereby they are given up (judicially) to believe all those lyes, because they received not the truth in the love of it, 2 Thes. 2. 10, 11. that is the great Gospel-sin which is punished by the righteous God with strong delusions, vile affections, and just damnations: self-deceit is an Idol that all the world worships, as well as it doth the Beast, in its three Sons, self-conceit, self-will, and self-love.

6. The third thing is *false Prophecies*, *Doctrines*, and teachings, the publishers whereof are called *deceitful workers*, 2 Cor. 11. 13. that (like *Solomons Harlot*, 1 Kin. 3. 20.) would take away the living child, to wit, the Scriptures of truth, from out of our bosomes; and lay, instead thereof, the dead child of their own brain-sick notions, and vain traditions: These are said, by good words and fair speeches, to deceive the hearts of the simple, Rom. 16. 18. you have need therefore to look well to your inheritance, (as Kin. 21. 3.) that you be not beguiled of it by fraud, as well as by force: these have cunning craftiness, and by a slight hand can cog a Die; (the common practice of cheating Gamesters) lying in wait to deceive, Eph. 4. 14. insomuch, that if it were possible, they would deceive the very elect, Matth. 24. 24. which they cannot do (fundamentally and finally) because the deceived and the deceiver are (both) with the Lord, Job 12. 13, 16. However,
unsta-

unstable Souls (so called, 2 Pet. 3. 10.) are blown like Glasses into this or that form, at the pleasure of their breath: And whence flow all those false divinations? the Prophet tells you, *Jerem. 14. 14. & 23. 26.*) they are (all) *the deceits of those deceivers hearts*, impudently lying to the Holy Ghost, (as *Act. 5. 3.*) fathering the falsities of their own hearts upon the Spirit of truth: Thus the deceitful heart first deceived those deceivers, and then these deceivers did deceive credulous Souls with the deceits of their hearts.

7. The fourth thing is *the deceitful bow*, *Psal. 78. 57. Hos. 7. 16.* a slack or warping bow, [*Resheth Remjiab*] *Arcus doli vel dolosus seu fallax*, *Hebr.* will be sure to deceive the Archer that shoots in it: 'twill turn back into belly, as the Archers phrase is; and though he level both his eye and his arrow never so directly to the mark, and think confidently with himself to hit it, yet in the event the Arrow (through the warping of the bow) flies a quite contrary way, yea, and sometimes reflects upon the Archer himself: *Non semper feriet, quodcunque minabitur Arcus*; the bow smites not all it threatens, and [*telum ob arcus obliquitatem aliud minatur, & aliud ferit, interdum etiam retrò in jaculantem reflectit*] The ill-fashioned or casting-bow will turn in the shooters hand, and send the Arrow sometimes one

way, and sometimes another way; yea, and sometimes it rebounds into his own sides: or if it be a rotten bow, (though otherwise fair to look upon) when an Arrow is drawn to the head, it breaks in the hand, and deceives the Archer: the same thing happeneth, when the string of the bow is naughty, and breaks when the Arrow is drawn: This is no less than a Divine Scripture-Allegory. Behold, *such a fallacious, warping, and rotten bow is mans deceitful heart*; his purposes and promises are the arrows that he puts upon the string, the mark he aims at is Repentance, to the which (in affliction especially) he looketh with an accurate and intent eye, as though he would repent indeed; but alas, his heart deceives him, as being unsound in Gods Statutes, *Psal. 119. 80.* and hence it is, that his promises and pretences do fall at his foot, or vanish in the air as smoke; thus a *deceiving* (as well as a deceived) heart, *turns him aside, Isa. 44. 20.* as it did those false *Israelites*: oh then look to the secret warpings of your own heart; and seeing you are Gods bow, you must be bent by him, and *stand bent for him*, *Zech. 9. 13.* thereby you shall be like *Jonathans bow that never returned empty*, *2 Sam. 1. 22.*

8. The fifth *deceitful* thing is *Riches*, *Mark 4. 19.* they have *deceitfulness* in them, as well as *uncertainty*, *1 Tim. 6. 17.* Riches have never been

and been true to those that trusted in them, but
 : or ever have proved *a lye in their right hand*, Isa.
 fair 44. 20. hence are they called *lying vanities*,
 the *Jon.* 2. 8. and compared to a flock of birds
 the sitting upon a mans ground, which upon the
 the least fright, *takes the wings and flies away* :
 hen Riches have wings (saith *Solomon*) and rather
 n a than want, they will make to themselves wings,
 aci- *Prov.* 23. 5. yea, though they have not the wings
 art; so much as of a little sparrow wherewith to fly
 nat to you, yet will they make to themselves the
 at large wings of a great Eagle, wherewith to fly
 oe- from you : oh how many have Riches served,
 nt as *Absaloms* Mule served her Master, whom she
 d; lurch'd, and left (in his greatest need) hanging
 n- betwixt Heaven and Earth, as if rejected of
 d both : a spark of fire may set them on flying,
 o a Thief may steal them, a wicked servant may
 ; embezel and purloin them : a Pyrate or ship-
 , wrack at sea, a Robber or bad debtor at land;
 e yea an hundred ways sets them packing : they
 s are as the Apples of *Sodom*, that look fair, yet
 crumble away with the least touch : golden de-
 lusions, a meer Mathematical *Scheme* or *fancy* of
 mans brain, *1 Cor.* 7. 31. *Añ.* 25. 23. The
 semblances and empty shews of good, without
 any reality or solid consistency : *nec vera, nec*
vestra; as they are slippery upon the account of
 verity, so they are no less in respect of pro-
 priety and possession, for they are winged birds,
 espe-

especially in this, that they fly from man to man, (as the birds do from tree to tree) and always from the owner of them: this is a fore-deceit and cozenage, yet your heart is more deceitful, inasmuch as it will deceive you with those deceitful Riches, *à quo aliquid tale est, illud est magis tale*: they are so, because the heart is so.

9. The time would fail me to speak of all the deceitful things that the holy Scriptures calls so, besides those here insisted upon, as the sixth deceitful thing is *favour and beauty*, Prov. 31. 30. [*Sheker baken vehebel haiophe*] *gratiositas & venustas*, is deceit and fallity (as the *Hebr.* signifies) in the very abstract; not onely as it is sometimes, but a painted and borrowed beauty; but especially as it lasteth not long, soon fadeth, satisfyeth none, brings forth its own disdain, and gives occasion to many sins, to wit, Morosity, Wantonness, Pride, Idleness, Imperiousness, &c. though it be true and genuine (without painting) if it be not seasoned and sanctified with the tear of God: alas, the best beauty in the world is but skin-deep; an herd of Small-pox, (wherein God turns the fairest Creature inside outward, to let them see that corruption, as *Jobs phrase is*, is their Mother, or some sore fit of sickness,) soon and suddenly blasts it. And though it doth escape both those, yet old age or death will wither it at

at last ; *All flesh is grass, and the glory thereof, as the flower of the field, fadeth away, Isa. 40. 6.* not onely as grass, but is grass ; and the flower [of the field] is more apt to be blasted and troden down, than the flower of the Garden : how many have foul Souls in fair bodies ! as *Absalom, &c.* 'Tis the fear of God that makes one *all glorious within*, (though the world discern it not) *Psal. 45. 13.* without which, *beauty is but as a jewel of gold in a swines snout*, *Prov. 11. 22.* Such are like an *Ægyptian Temple*, a goodly Fabrick without, and nothing but some filthy Ape or base Crocodile (adored as a God) within ; or like those painted Sepulchres, *Matth. 23. 27.* that had a *beautiful outside*, but nothing within, save *stench and rottenness* ; and in a word, their very locks, looks, and lips do lye, having fair faces, *v. 25, 28.* and foul hearts ; no one means hath enriched Hell more (saith one) than this : better it is to have the rich Pearl (a godly Soul) in the ruder shell of an ordinary body, than any Auxiliary or Artificial (yea) or natural beauty, without the fear of God, which are then but as an ugly toad in a golden Cabinet, notoriously deceitful, yet not so much as your *heart*, inasmuch as you would not be deceived with beauty, if your heart did not first deceive you.

10. The seventh deceitful thing in Scripture, is *deceitful dreams*, *Isa. 29. 8.* [*in quibus fieri videntur,*

dentur, quæ tamen fieri non videntur] saith *Tertulian*, those things seem to be done in dreams, which yet are never seen to be done at all: *Augustine* writes a Chapter [*de somniorum ludibriis*] shewing such a cheat to be in them, that even false things seem to perswade me sleeping, of the truth of them, even such as cannot be true to me waking; I own (saith he) and (at least seeminly) act, while sleeping, such things as I utterly disown when awaking: Thus, Lord (cryeth he in his Confessions) I my self do differ from my self; where (Lord) is my Reason, that resists those things when I am waking? is it asleep, when my senses are asleep?

II. And *Solomon* saith, *multitudes of dreams* (as well as of words) as there may be some matter in them, so they (both) *want not their vanity*, *Eccles. 5. 3, 7*. Dreams are either natural or super-natural: (first) the natural, which are exceeding fallacious, so not to be (much) regarded, unless in Phylick, to discover our constitutions, and in Divinity, our beloved sins: Thus the ambitious man dreams of his honours, the covetous of his Coffers, and the voluptuous of his pleasures; *non somno sed somnio discernuntur*] they are all discerned what they be, not by their sleep, (for that is alike to all) but by their dreams in their sleep: yet are those natural dreams but [*vane jactationes negotiosæ*

gotiose Animæ] the idle tossings of a busie mind: the Soul of man (finding all the senses fast bound up in sleep) entreth then into the shop of the fanisie, and operates there, usually, according to the affairs and employments of the day past, *Eccles. 5. 3.* [*dreams come through multitudes of business*] yet variety of vanity is found in them, as idleness, or unprofitableness, troublesomeness, confusion, contradiction, absurdity, as well as falshood, and which is worst of all, the vanity of sinfulness. (2.) Supernatural dreams, which be twofold, first from God, either to comfort, *Matth. 2. 19.* or to chasten, *Job 7. 13, 14.* secondly, from the Devil, which are either meer illusions, whereby he gulleth the mind, as that of *Job 4. 12, 16, 17.* is supposed to be; or subtle insinuations, wherein he fastneth upon the Saints such sins while they are sleeping, which he cannot prevail with them to commit when awaking; the evil spirit, as he is a spirit, negotiates with mans spirit.

12. Thus (and much worse) will your heart deceive you with false dreams, (which you are commanded *not to hearken unto*) *Jerem. 29. 8. & 23. 25, 32.* they are call'd [*false dreams*] because they are fallacious in deceiving you; and they are call'd [*your dreams*] because you have an itch after them, you listen to them, and (at last) pays dear for them: as in downright

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dotages, thinking all the time you sleep there is truth and reality in all your self-pleasing conceptions; but when you awake, alas, 'tis but a dream, all vanisheth away; and you do find you have been but deceiving your self all the while: just so your heart (while you are asleep in the state of sin) will fill you with many self-flattering conceptions, as (1.) that your person is not so bad as others, *Luk.* 18. 11. and therefore you have no need to be better: alas, this at best procures you but a milder Hell. (2.) That your state is blessed, *blessing your self* in a false peace, *Deut.* 29. 19. *Psal.* 49. 11. *Luk.* 12. 19. *Revel.* 18. 9. (3.) That your actions are good, which may be *right in your own eyes*, and yet be no better than ways of death, *Prov.* 16. 25. but if once God awake you, by calling you with a strong voice, shaking you with *a strong hand*, and pricking you in the heart-vein by his convincing Spirit; then you will finde your self grossly gull'd with your dreams: if you would not dream, sleep not; Self-examination is as rubbing of the eyes after sleep.

13. The 8th deceitful thing is *deceitful Weights*; to which may be added Measures, Mete-yards, and Ballances; *Mic.* 6. 11. *Amos* 8. 5. *Hos.* 12. 7. *Prov.* 11. 1. and 20. 16. 23. *Levit.* 19. 36. *Deut.* 25. 13. 15. All these may be deceitful, and defrauding in bargaining

gaining with Chapmen; yet the original of the wicked use of false Weights, &c. is *from a deceitful heart*: 'Tis said, their Mete-yards, in those Scripture-times, were deceitful in their measuring for one Chapman in wet weather, and for another in dry: for Leather-lines will be longer in a foul season, but Cords of Hair or Hemp will be longer in a fair one: Measures may be filled up with froth, though otherwise they be large enough. And God expressly saith, that a man shall not have in his bag *divers weights*, *a great and a small*; neither shall he have in his house *divers Measures*, *a great and a small*; they must not be kept (so much as.) neer him, *Deut. 25. 13, 14.* for others may use them, though he do not. And against the use of false Weights, &c. this may be said briefly: (1.) That such as be false and deceitful, are *an abomination to the Lord*, *Prov. 11. 1. & 20. 23.* If so, then those which are just and true be pleasing to God. (2ly.) Those that are just, be said to be the *Lords work*, *Prov. 16. 11.* If so, then such as be unjust, are no less than the Devils work. (3ly.) The *blessing of a long life* is promised to him that is just in those things, *Deut. 25. 15.* and those that deal deceitfully in them, *are accursed*, *Mich. 6. 11, 12, 13, 14.* Wealth gotten by such fraud, will lurch a man, as the Devil doth Witches when they come into Prison. (4ly.) To
be

be just herein, is to be like God ; who is said to do all things [*numero, pondere, & mensurâ,*] in number, weight, and measure ; and all just. (5ly.) Such as deceive with them, are call'd *Canaanites*, [he is a *Merchant*, the *balances of deceit are in his hand,*] *Hof. 12.7.* Hebr. *Canaan*, a Money-merchant, that matters not how he gets it, so he may but have it : whereby *Ephraim* made himself rather seem to be of the Bastard-brood of *Cain*, and of cursed *Cam*, than of the Off-spring of plain *Jacob*, that could say to *Esau*, I have enough, my Brother. Thus Merchants were call'd *Canaanites*, as Mathematicians are call'd *Caldeans*.

14. Besides, (6ly.) 'tis against the Royal Standard (both of Nature and of Scripture) [*quod tibi non vis, alteri ne faceres,*] saith *Terrence* ; and our Lord saith the same, *Whatsoever ye would that men should do to you, do ye even so to them*, *Mat. 7. 12.* This is the sealed Weight and Measure of the Law, by which you must converse with all men : you must love your neighbour as your self. Now no man loves the passive part of being defrauded, therefore he must not love the active part of defrauding others, *1 Thess. 4. 6.* They that live thus unconscionably, shall be sure to die as uncomfortably. Such Cheats as these (and worse) you will finde in your own heart : As, (1.) you will weigh your own sins in one balance,

lance, and the sins of others in another; thus Judah did Tamars sin, in passing that severe doom; [let her be burnt] Gen. 38. 24; but when he comes to sentence himself for his own sin, he deals more softly, [she hath been more righteous than I] u. 26. Those are deceitful weights, weighing the sins of others with great weights, and our own sins with lesser.

(2.) You may measure out to your self six whole days, and yet curtail Gods Seventh day, or mis-employ it. If the very false weights and measures (themselves) be *abominable*, how much more are they *abominable that use them*, Prov. 20. 10. and in the more noble materials, the worse abomination: you should measure out a whole seventh day to God, that gives you whole six days for work; and not buy with a great measure, and sell with a little one.

(3.) You may be sleight in weighing your state (as well as actions) in the balance of deceit; it should be in the balance of the Sanctuary, as the Bereans did, Act. 17. 11. else, as Belshazzar, you will be found light, Dan. 4. 25, 27. *do all without partiality* [εὐσυνείδητος] 1 Tim. 5. 21. not tilting the balance on the one hand; while you judge your self, judge impartially.

15. The ninth *deceitful thing*, is a *deceitful witness or testimony*, Prov. 14. 25. [in thee are men that carry tales] Hebr. men of slanders, Ezek. 22. 9. or Pedlars, (such as drop one tale

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here, and another there) *tale-bearers*, *Exod. 23.*

1. *Levit. 19. 16.* And a tale-hearer, is as bad as a tale-bearer; the one carries the Devil in his tongue, and the other carries him in his ear: 'Tis as ill to be the receiver, as to be the

raiser of a false report: Satan (himself) was first a slanderer, and then a Murderer; and his Agents first do take away the credit of the Church, (*her veil*) and then *wound her*, *Cant. 5. 6.*

The Primitive Christians were first belied, and then cruelly tortured: thus were they doubly Murthered, first by detraction, and then by deadly dealing. *If a good name be better*

than riches, *Prov. 22. 1.* then defaming a man is worse than robbing of him; *Actum est de homine, quando alium est de nomine*; he that hath got an ill name upon him, is half hang'd: 'Tis

well worth your noting, that not only those *which make the lye*, but also those *that love it* (when 'tis made to their hands) are (both of them) *shut out of Heaven*, *Revel. 22. 15.* 'Tis

an ill signe men *love lies*, when they do so much *listen to them*, *Prov. 17. 4.* The Devil doth never starve his work for want of Instruments; he hath his Tale-bearers, and Tale-hearers, yea

and Tale-believers too: he hath his Knights of the Post, that can lend an Oath for a need to any Cause or Party, that can blow abroad (as with a pair of bellows) *Prov. 6. 19.* *Hebr.*

that can vent them freely and boldly, and will

not

not stick to swear contraries, if required. Such were these men of Belial, that *Jezabel suborned* against innocent *Naboth*, 1 *King.* 21. 10. and that were suborned against the Proto-Martyr *Stephen*, *Acts* 6. 11. and against Christ (himself) *Matth.* 26. 59. desperate Wretches, incarnate Devils, that would swear any thing, as they were instructed by their Masters; mis-reporting Christ's words in turning [*destroy ye*] into [*I can destroy*] and [*this*] into [*made with hands*] yet God confounded the language of those deceitful witnesses (as he had done the *Babel-builders* of old, *Gen.* 11. 7. so he doth to this day) *they disagreed in their testimonies among themselves*, *vers.* 60, 61. and *Mark* 14. 56, to 59. with *John* 2. 19. Now if this (that is but the Effect) be so abominable, how much more is the Cause? *A deceitful heart* is worse than their *deceitful mouth*, *Psal.* 109. 2. or *tongue*, *Psal.* 52. 4. and 120. 2. for 'tis the source and fountain thereof, *Mark* 7. 22. *Matth.* 15. 19. Oh how oft may your heart be a false witness to your self (*being privy to all your actions*, 1 *Kin.* 2. 44. 1 *Joh.* 3. 20.) when filthily flattered and suborned with carnal Fallacies! 'twill not then cry, *Oh what have I been*, or *oh what have I done*! *Jer.* 8. 6. happy is he that hath the answer of a good Conscience, 1 *Pet.* 3. 21. and can appeal (with Peter) from Conscience to Omniscience, *John* 21. 15. 17.

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16. The 10th and last thing is *deceitful Juggling and Enchantment*; As (1.) that of the Sorcerers of Egypt, pretending to imitate Moses in his Miracles, *Exod. 7. 11. 22. and 8. 7.* yet all but juggles; their frogs were mere phantasms, not gathered upon heaps, as those (Moses brought) were, *vers. 13. 14.* Had they been real-Frogs, the plague had been increased by those, as if God had not sent enough, but the Devil must send more; which yet he could not remove from Egypt, God must do that by Moses prayer. (2.) That gawdy and goodly Representation of the Glories of the World (*Matth. 4. 8.* the devil shewed Christ) had no reality in it, but was a cheating phantasm; For 1. the glory of any one Kingdome cannot be seen from the top of any one Mountain. 2. None can see the glory of London from High-gate, but by going into it 'tis done. 3. Real Glory cannot be seen [*ἐν στιγμήν χρόνου*] in a moment of time, *Luke 4. 5.* but successively, one part of it after another: The Prince of the Air painted an airy Horizon only, and shewed (as God did Canaan to Moses from Pisgab, *Deut. 34. 1, 2.*) a mere Map of all the Riches and Royalties of the World in lively Colours; so 'twas but a Picture, not it self. (3.) Thus Judiciary Astrologers (that call men off from a due observation of Divine Providence, which *numbers our very hairs*, *Mat. 10. 30.* and

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and orders even contingent things, *Exod. 21. 13.* Deut. 19. 5.) whose Art doth arise from a natural itch (in fallen Mankind) of knowing what God would not have known, *Deut. 29. 20.* Acts 1. 6, 7. And were there any certainty in that Art, no doubt but the Devil (himself) would have the best knowledge of it (both by the subtlety of his Nature, and by his long Experience in the world) yet hath he been oft deceived in his fallacious Oracles. And 'tis remarkable, that the *Caldeans* (who were undoubtedly most skilful in that Art) could not foretel the *ruine of their own Empire*: Neither can Fortune-tellers foretel their own Scourgings and untimely Death. This is such a cheat and deceit, that wise *Cato* (though an Heathen) did wonder how such kinde of persons could forbear laughter, when they met one another, seeing they knew so well how they did notoriously gull so many credulous people; *therefore listen not to them.*

17. (4.) And lastly, the Cheats of Wizards or Witches (both white and black) that have *Collusion*, as well as *Delusion* in them; (1.) The white Witches (or wise men, or wise women, as they are ignorantly miscalled) that are said to cure Diseases, and to help persons to lost Goods; alas, 'tis only done by *Collusion*, one devil (for more devilish ends) giving way to another: *The Devil may take off what he*

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(himself) *bath laid on*; his Cures are only for a time, and 'tis for some greater mischief; he may restore those Goods that he (by his Agents) hath stollen, that he may be worshipped of those to whom they are restored: but without all peradventure, 'tis better to want your Goods, or your Health (it self) than to go to the devil for them; they can never come from him with a blessing. *Your Lord would have nothing of the devils giving*, Math. 4. 9, 10. And as if there were no God in Israel, why should you go *to the Devil at Ekron*? 2 Kin. 1. 2, 3. the God of your mercies scorns you should *seek him in vain*, Isa. 45. 11. 16. 19. (2.) the black Witches (so called) are (themselves) cheated by Satan, and made to believe that they are transformed into Cats, Birds, &c. all which is but a delusion, for no such transmutation can be, but either by Creation or Generation; 'tis not by the first, for there cannot be two Creators; nor by the second, for Generation must be in time, and not in an instant. Thus the Devil deludeth them with *conceits*, (which are plain *deceits*) that they are got over sea into forrain Wine-Cellars, whereas (all that time of those conceits) they are so fast asleep, that they cannot be awakened; and whatever is done, (if any thing) of that nature, 'tis all done by their Familiars: but above all, they are cheated at last (those witches) with a witness,

ness, who cannot save themselves from the stroke of Justice, by all their familiars, but are always lurch'd by them at length: when Witches fall into Justices hands, then those familiars, which had (as it were) worn out *their shoes* in the Witches service formerly, will not now go *bare-foot* for their help; and then it is, that the Circle of the Halter is too strong for all their spells.

18. Yet all those cheats and deceits do spring originally from a *deceitful deceiving*, and a *deceived heart*, Isa. 44. 20. *the pride of the heart deceives* those Sorcerers, Wizzars, and Witches, *Obad. v. 3.* making them think themselves *some great matter*, whereas there is no such matter, but their hearts do befool them into a fools paradise, and puts such a trick upon them, as the serpent did upon Eve, *Gen. 3. 13.* [*the serpent hath deceived me*] where the same Hebrew word is used as here: a *deceived heart* (that so oft deceives them) may well say to them, as the heart of *Apollodorus* (the Tyrant) seem'd to say in the boiling kettle to him, (as before) *It is I that have drawn thee to all this evil.* This is apparent in *Simon Magus* (who bewitched the *Samaritans*) he was bewitched (himself) with his own bewitching heart (which was in the gall of bitterness, and in the bond of iniquity, as bitter to God, as gall is to man, and in such a bond as could not be loosed) this made

him think himself (basely, and blasphemously) that he was the great power of God, who was but a blab or bladder blown up (as a bubble) by the Devil and of his own heart, *Act*. 8. 9, 10, 11, 21, 23.

C H A P. VI.

Of the Hearts Treachery.

I. **T**Hough all those persons and things (fore-mentioned) be notoriously deceitful, as hath been manifested; yet the heart of Man is more *deceitful* than them all: the Word of God, (which is the mouth of wisdom) telleth you, that it is superlatively deceitful; the Scripture of truth, *Jerem* 17. 9. saith, 'tis deceitful above all; it exceeds them all, not onely in one or two, but in many respects, as (1.) it would put a cheat and deceit upon the *highest object*, even upon God himself, so far as it can: all those persons and things (afore-said) cheats only their *fellow-Creatures*, but this deceitful heart would cheat God (himself) the great Creator: hence Hypocrisie is the grand cheat of the heart; wherein there is a covering of our selves with the fig-leaves of an outward profession, as if God (who hath

an all-seeing eye, and is indeed [ὁ παντοκράτωρ] all-eye) could not see *our nakedness* through those thin coverings, and as if he could not discern betwixt what *we be*, and what we seem *to be*: an Hypocrite would cozen the God of Heaven, if he could but tell how: yea, and where there is sincerity without Hypocrisie, the heart will oft falsifie with God, and give him the slip in duty, *starting aside like a deceitful bow*, Psal. 78. 37. 57. (2.) It puts a cheat upon the *noblest subject*, to wit, the precious and Immortal Soul; 'tis the Apostles phrase, [*deceiving our own Souls*] Jam. 22. 26. [παρολογίζομενοι] using fallacies or false syllogisms, (which hath a probable appearance of truth, yet are false both in matter and form) *to deceive*, as the same word is used, Col. 2. 4. since the heart hath lost its uprightness, it hath found out many (tricks, wiles, or) inventions to deceive the Soul, either by false *reckoning*, or by false *reasoning*. Now the Soul is of more worth than the whole world; as Christ (who alone) went to the price of Souls, (and therefore best knew the worth of Souls) telleth you, Matth. 16. 26. so 'tis better a whole world should be cheated, than that a precious Soul should be so.

2. (3ly,) This is a Cheat that concerns the best, choicest, and chiefeſt things; 'tis no less than about life and Salvation; all the other Cheats are but petty-cheats to this. *Jacob be-guiled*

guiled his Brother *Eſau* of *earthly blessings*, but this [*Jagnacob*] heart, will beguile of Heavenly: *Tamar* beguiles *Judah* of external things, [his signet, bracelets, and ſtaff,] but this would cheat you of the *white-stone*, wherein is written the new name, that *ſealing and aſſuring Spirit of God*, Rev. 2. 17. and of that blessed *bracelet* of divine graces, faſtned all together with the knot of Humility, as the word [*ἰγχομβόσας*] 1 Pet. 5. 5. ſignifies: yea, and of the *ſtaff* of ſupporting grace, which upholds you in your walking in Gods ways. *Rachel* cheated *Laban* of his *false gods*, but this you of the *true one*. *Dalilah* betrays *Sampſon* into the hands of his Temporal Enemies, that put out his eyes, made him work in a Mill, &c. theſe were all bodily evils onely; but this betrays you into the hands of your *Spiritual Enemies*, would put out the eyes of your underſtanding, and would clap you up cloſe priſoner to ſin and Satan, the ſlavery whereof is abundantly worſe than *Sampſons* grinding in the priſon-houſe. The *Gibeonites* deceived *Joſhua* for their own preſervation, but the tendency of this deceit is for *your own deſtruction*: And thus it may be ſaid of the other deceitful perſons and things: your heart will cheat you in (both) *natural* things, (as in *feeding, ſleeping, &c.*) and in *civil* things, (as in *buying and bargaining*) but the worſt cheat of all is, in *Religious* things, in the mat-
ters

ters of life and Salvation, with a *bastard peace* when not Married to Christ.

3. A Woman that is not Married, may (indeed) have *children*, but she cannot have credit or comfort of them, because they are *bastards*: so the Soul (not Married to Christ) may have *false joy*, which is not of Christs begetting, nor the *fruit* of his Spirit; there be [*parelii*, or] mock-Suns, that appear in the cloud for a while, but continue not, [*omnia verisimilia non sunt vera*] every *like* is not truly the same: there be *mock-graces* also; Satan (Gods Ape) wraps himself in *Samuels Mantle*. (4.) As this cheat is in the *best things*, so it is a cheat for the *longest time*, even for *Eternity*: time can never be recalled or redeemed, if once you be lanced out into that endless Ocean, that bottomless and boundless deep of Eternity: therefore must you fear and tremble to put an everlasting *cheat* upon an *immortal Soul*, and that in a matter of eternal life and Salvation. A man may weather out the point of other temporal cheats, and in a little time recover himself, and redeem his loss again; but this Spiritual cheat is (well-nigh) *irrecoverable*.

4. (5ly) 'Tis a *cheating of our selves*, which is a compound of many bad Ingredients, a cheat made up of many *aggravations*: as (1.) 'tis contrary to the *Laws of God*, even his positive Law: Let no man deceive himself, 1 Cor. 3.18. Gal.

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Gal. 6. 3. 7. 1 Joh. 1. 8. Jam. 1. 22. 26.
 1 Cor. 6. 9. & 15. 33. Deut. 11. 16. Job 15.
 31. & Revel. 3. 17. (2ly) 'tis contrary to the
 very Law of Nature, which is always [*sui conser-*
vativa] a self-preserver, and [*charitas est sem-*
per à seipso] charity should always begin at
 home, though it should not (at any time) end
 at home; man needs not any positive Law or
 command [to love himself] and therefore God
 hath left none upon Record in Scripture, say-
 ing, [Man, love thy self] for 'tis supplied by
 the Law of nature; yet this deceiving our
 selves, cancels out that very Law. (3ly.) When
 a man flatters himself in his own eyes, Psal. 36. 2.
 saying, they shall find no iniquity in me, Hos. 12.
 8. in so saying, and in deceiving himself, 1 Joh.
 1. 8. Obad. 3. ver. Isa. 44. 20. thereby, that
 which should be the self-preserver, becomes the
 self-destroyer; if the Sentinel (that is betruſted
 with the watch) become (himself) treacherous,
 no wonder if the City or Castle be taken and
 ransacked by the enemy. (4ly) There is an odd
 kind of tameness in this self-delusion, wherein
 the heart deceives our own Souls; 'tis heinous
 enough (and we can well enough be vexed at
 it) to be cheated by others; but oh, how tame
 and patient we can be in this cheating of our
 selves! 'tis a self-pleasing evil, and a man may
 sink with much complacency (in himself) into
 the bottomless pit herein. (5ly) To be cheated
 in

in Commodities that a man is not much conversant in, is not much marvelled at; as in strange forraign drugs we may easily be deceived, and none can wonder at it; but to be *cheated in things familiarly known to us*, oh this is odious and abominable; insomuch, that we can readily reflect upon our selves herein, and cry out, [oh what a fool am I to suffer my self to be thus easily befooled!] Yet this is done in *self-deception*, for what is a Man more familiar with, than himself? and what ought he to be more conversant withal, than with his own bosome? (6ly) To be deceived in trifles, is nothing, a man can bear it well enough; but in *matters of moment* (as Inheritances, the whole livelihood, &c.) this is unbearable: yet nothing is so weighty as *Salvation*, (that eternal Inheritance) which men commonly bear too well to be cheated out of. (7ly) Such as cheat themselves are pittied of none; all men say, they should have been wiser: so self-deceit (in matters of Salvation) is a pittiless evil; neither God, Men, nor Devils, will pittie us for cheating our own Souls.

5. (8ly) This self-deceit makes a man *worse than the Devil* in one respect, to wit, in being for torment at the last, and not expecting it, but blessing himself with vain hopes and expectations of better things; all which idle dreams shall certainly perish, *Job 8. 13, 14.*
whereas

whereas *the Devil is for torment, and expects it*, *Matth. 8. 29.* [*Art thou come to torment us before the time?*] this is (indeed) no free confession of his Will, but 'tis extorted from him by compulsion and unavoidable necessity; the Devil might know that the Son of Man was to be the Judge of the world, (both of Men and of Devils) out of *Dan. 7. 13, 14.* and that himself (with his whole Kingdom of Devils) were reserved in chains until that dreadful day; and that now he is onely respited, and (as it were) reprieved in respect of full torment, *2 Pet. 2. 4. Jud. v. 6.* and that now he is onely suffered, as a prisoner, [*Non in arctâ, sed liberâ custodiâ*] at large, to flutter abroad in the air, (*as a Prince of the power of the air*, *Eph. 2. 2.*) and to course about the earth, *Job 1. 7.* until that great day cometh, which he trembleth to think on, *Jam. 2. 19.* therefore such as scoff at this day, and make light of it, *2 Pet. 3. 3. 5.* (with their golden dreams of a fools-paradise) makes themselves worse than the very Devils.

6. (9.) This same self-flatterer falls, in that day, *under the grèatest judgment*, and doubtless his own misery, (for his groundless hope and vain expectation of better things) makes worse things ten-fold worse when they come upon him. Alas, how will such an one be all woe begone, when he meets with the *bottest Hell*, whereas he blessed himself all along, that he

was

was fairly going on towards a *delightful Heaven* ! 'tis better for a King to dream that himself is become a beggar ; for though that dream (while it lasteth) doth trouble and torment him, yet no sooner is he awakened , than his grief and conceited misery is all at an end ; he findeth himself but deluded with a false dream , he is a King still , and this doth comfort him : 'tis otherwise when a miserable beggar dreams that himself is become some happy King ; for though those self-pleasing thoughts do tickle his fancy for a while , yet as soon as he awaketh , his sorrow (after his false joy) returns stronger upon him than it was before : the foolish hope, and groundless confidence of the Hypocrite shall be cut off, Job. 8. 14. and that cut is a cutting & a killing cut, 'tis the worst & greatest cut in the world : every wicked man is this Hypocrite , inasmuch as he grounds his vain hope upon the *general mercy* of his maker, without any particular promise brought home and wrought in upon the heart, Isa. 27. 11. *presumendo sperat, & sperando perit*, (saith the Father) he presumptuously hopeth, and by hoping perissheth : though he cannot tell of one tear he hath shed for his sins, nor of one hour he hath spent in the mortification of his sins , yet doth he (in effect) but lay his own shadow for a bridge , and so must needs (under horrible disappointments) fall into the bottomless pit :

God

God will reject his confidences, and he shall not prosper in them, Jer. 2. 37. false delights are always true dangers, and brings (after) real torments. (In the sixth and last place) this is *the cheat of cheats*, the very fountain and original of all other cheats; for nothing could deceive us, if our own hearts did not first deceive us: 'twas a good saying of Father Latimer, when he was cheated by his Chapman in buying a commodity, and was told thereof; Alas, (saith the good old Doctor) my cheating chapman hath far the worse of it; meaning thus, that if his own heart had deceived him in his fond credulity; this amounted onely to an *outward loss*: but his chapmans heart had worse deceived him into acts of fraudulency and cozenage, which amounted to *inward guilt*, and would prove a sting to his Soul.

7. Before we come from the general to a particular discovery of the hearts deceitfulness, some general Objections against this great truth doth lie in our way; (*just as Amasa's body did lie in the way of the Armies march*, 2 Sam. 20. 12, 13.) which therefore must be removed out of the way, (as his body was there) that we may march forward without any Remora or obstruction.

1. *Object*. The first Objection is: Methinks I hear some poor ignorant Soul say, *I know no such thing by my heart*, that it is such an evil treasure,

treasure, or that it is so full of (both) treason and treachery.

1. *Ans.* Answer the first. Come, Soul, why do you say thus? may it not be because you have not beheld the *hidden man* of the heart in the *looking-glass* of the law of liberty? you know, a man may have his face sadly smutched and besmear'd with soot, and he not know it without the help of a *look-ing-glass*, or of the eyes of others. Alas, the *spots of Gods children* (at the least) are upon you, *Deut. 32. 5.*

2. *Ans.* Answer the second. If at any time you have (through grace) beheld your self in the glass of Gods word, or have been told of it by the Ministers of the Gospel; Alas, your speech bewrays you, that you have forgotten the complexion of your heart so discovered, *Jam. 1. 23. 25.*

3. *Ans.* Answer the third. I beseech you take heed you be not of the number of those that yet know not the plague of their own hearts, *1 Kin. 8. 38.* The Apostle tells you, that there be some in the world who are [*past feeling*] *Eph. 4. 19.* in some, [*consuetudo peccandi tollit sensum peccati*] custom in sinning takes away all sense of sin, whereby the heart contracts a kind of hoar and hardness upon it; and the same Apostle tells you of some that have *canterized Consciences*, *1 Tim. 4. 2.* that, like those Devils, (*Matt. 8. 29.*) will have nothing to do with Christ, (and their

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own hearts) as loth to be *tormented before the time* : this is [*non pax, sed stupor*] not any true peace, but a sottish stupefaction ; a man that is sick unto death, yet if insensible of his sickness, 'tis a sure indication of death's approaching.

4. *Ans.* Answer the fourth. Take heed (like-wife) that you be not one of *Solomons* credulous fools, to *trust too much* in the goodness of your *own heart*, *Prov. 28. 26.* This is, not onely to be a fool, but also to be a proud fool, not unlike *Homers Ajax*, that acknowledged no other God but his own Sword. Alas, this trusting in your own heart, is no better than [*Autotheism*, which is as bad as *Atheism*, or *Polytheism*] a becoming no less than *a God to your self*, (according to Satans early insinuation, *Gen. 3. 5.*) a falling down to worship your self, which is no better than if you worshipped many gods, or no God at all: oh do not thus *sacrifice to your own net*, *Hab. 1. 16. Prov. 3. 5.*

5. *Ans.* Answer the fifth. You must remember, that the heart is both a *dark and a deep place*, so not easily discovered in all the disorders of it: 'tis call'd [*αἰνιμὲς τὸν ὄψιν*] 2 *Pet. 1. 19.* an obscure, squalid, and *filthy place*, (for filthiness is mostly found in dark places) and 'tis call'd a *deep heart*, *Psal. 64. 6.* and therefore not easily sounded (as the deep sea) by many fathoms: look as in your house (or chamber) though

though all the furniture thereof be mis-placed and out of order, yet during the darkness of the night none of this is discerned, but the morning-light (springing into the room) manifests all: even so while you are *darkness* (itself) *Eph. 5. 8. Act. 26. 18.* you know not what is out of order in you; but when the *blessed day-star* (Christ Jesus, *Revel. 22. 16.*) arises in your hearts, then the disorders of your heart are discovered.

9. The second Objection to be answered and removed (thereby) out of the way, is this: Another ignorant Soul may say, although it be true that some other mens hearts be thus treacherous and deceitful, yet mine is not so, but I find by experience, that 'tis an *honest heart* that is willing to pay every one their due, and is not so bad as is here declared.

1. *Ans.* Answer the first. You must know that it favours too much of the proud Pharisee, *Luke 18. 11.* to say, *I am not as other men*; do not you know that God hath *fashioned all mens hearts alike*, *Psal. 33. 15.* and that as in *water face answereth to face*, so the heart of man to man, *Prov. 27. 19.* whole evil is in man, and whole man is in evil, and by nature there is never a better in whole mankind: oh consider, was it *Dauids* experience and exercise, (who cried, Lord, *incline my heart, and unite my heart, and quicken my heart, &c.*) to bewail a naughty

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heart? was it Solomons, and Jeremyes, and Pauls, and whose not, to cry out of a wicked and of a wretched heart? And shall you plead exemption from such an epidemical evil? *the pride of your heart deceives you, Obad. v. 3.*

10. 2. *Ans.* Answer the second. It may be you were never yet led into such temptation, as to draw out your corruptions, when those two meet together, then is your danger of a fall: Hazael had as good an opinion of himself (as you can have of your self) when he said to the Prophet, [*Am I a dog, that I should do so and so?*] 2 King 8. 13. He had a reverend respect to the Lords Prophet, and thought also that no Rational creature could possibly commit such barbarous, brutish, and inhumane Cruelties, such as he judged far fitter to be done by some savage and ravenous beast, rather than by any reasonable creature, much less by himself; [*but what, is thy servant a dog?*] so trust and so cruel, as to tear out mens entrails, and devour them, *like a dog?* Hazael could not imagine himself so notoriously bad and base, as he after proved to be: He professes himself here a Servant to Gods Prophet (crying out, as it were, *Oh, be it far from me* to commit such Villany, as the tearing in pieces young Children like a dog) and yet in his practice afterwards, he became a bloody Butcher to Gods people. Alas, no man knows the

the depths of Satan, that lurks in the corners of their own deep hearts : Little did Bishop Bonner imagine (while he was the Lord Crommel's Favourite (in Henry the 8th's time) and promised to further the knowledge of the Holy Scriptures, as much as his Predecessor had hinder'd it) that ever he should prove such a common Cut-throat and General Slaughter-stave, (as one, in a Letter to him, styled him) to all the Bishops of England : And as little did this Hazael think it of himself, until Honours chang'd his Manners (which rarely happens for the better) and until Satans temptation and his own (unthought-of) corruption met together to engender all these unparalleld Villanies, when he came to be King.

11. There is a [*παραγωγή*] or a common Seed-plot of sin in every man : there wants nothing but the warmth and watering of the Devil's Temptations to make it bud, Ezek. 7. 10. Who would ever have suspected such monsters to lurk in such holy bosoms, as Surfeiting and Drunkenness, &c. which Christ cautions his own Disciples of, Luke 21. 34. Corruption in the best will have some out-bursts. Hence blessed Paul saw cause enough (undoubtedly) to admonish such a pure soul and mortified a man as young Timothy was (being under many Infirmities, 1 Tim. 5. 23.) That he might flee youthful Lusts, 2 Tim. 2. 22. and Exhort the

younger women with chastity, 1 Tim. 5. 2. Intimating thereby, that while he was exhorting them to Chastity, some unchast motion might steal upon his own heart at unawares; well knowing, that the naughty nature in the best of fallen Mankinde, will have its *flirts* and *flings out* at some time or other, through the Devils instigations; yea and though there were no Devil to tempt man, yet a base heart would supply the place of a busie Devil, and act the Tempters part against it self; It would have a supply of *wickedness* (as a Serpent hath of *poison*) from it self.

12. *Ans.* the third. It may be (likewise) that your corruption is in chains, and under restraint, as it was with *Abimelech*, Gen. 20. 6. It was not the King (there) that restrained himself from offering wrong to beautiful *Sarah*, but 'tis exprelly said, that it was God who restrained him, vers. 3. 17. either by Sickness, whereof he should have died (as God threatned him) had he not restored her to her husband without injuring her, or by the restraint of a natural Conscience, which is a gift that God gives to men, yea to the rebellious also, that the Lord God might dwell among them, (to wit, in his Worship and Ordinances) Psal. 68. 18. without which Restraining Grace, Religion would never be suffered (by wicked men) to be in the world; neither could there be upholden

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In any Commonwealth or Society among men without it : hence it appears that the corruption of your heart is but like a *Wolf in chains*; your naughty nature may be *chained up* from evil, when it is not *changed* (yet) into good; notwithstanding this, you may be but as a tame Devil, or (at least) but as an unclean Hog (onely) in a clean place, where you cannot (with the Swine) wallow in the *mire of wickedness* : but if ever God let you loose (by giving you the reins of your own unruly corruptions, and by yielding you up to *your own vile affections*, as Rom. 1. 24, 26.) you will not stick at any sin, but *run into all excess of riot with others in the world*, (as 1 Pet. 4. 4.) and be as vile as the vilest : David felt the transgressions of the wicked working and speaking (even) in his own heart, Psal. 36. 1.

13. Answer. The 4th Answer. And whereas you say, that you have an honest heart, paying each their own; you must know, that you may be a good *Second-Table-man* in Righteousness, while you are but a bad *First-Table-man* in Holiness : You may *give man his due*, yet *rob God of his due*, Mal. 3. 8. As you must not break the Commandments against your Creed, (*by professing an holy Faith, yet practising an unholy Life*;) so neither may you break one of the Tables (of the Decalogue) against the other, by your resting in a *Righteousness to*

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man only, and (the mean while) rejecting all true and due *Holiness* to God; this is not dividing aright for God; which is supposed to be *Cain's* sin in his unrespected Sacrifice. An honest and a good heart will give God his due, as well as *Man* his.

14. The *Third* Objection is, A third poor ignorant Soul may say thus, (or one and the same Soul may make all these three Objections) I know not the *Characters* of a self-deceiving heart; and therefore do I think mine own heart to be an honest heart, that cheats me not. In Answer thereunto you must know, there be four principal Characters (though many more might be named) of a self-deceiving heart; As 1. a Silent. 2. A Brawny. 3. An Untractable. And 4. an Unstable or Unconstant Heart.

(1.) A *Silent* Heart is always to be suspected for a self-deceiving Heart; the Spirit of Man is an active lively thing, and therefore it is called (in the *Hebrew*) *Ruach*, which signifies the Wind, (a thing that is always in motion, yea Audible, though not Visible). Now if this Spirit grow senseless, stupid, and silent (never examining comers in, or goers out of the heart) it is become naughty and self-deceiving; this *Candle* of the *Lord* in you (as your Spirit is called, *Prov.* 20. 27.) should examine (as the *Sentinel* upon the Watch) all comers and goers,

crying, (ever and anon) *Who comes there?* and *Who goes there?* And as *Josiah* did to the man, Josh. 5. 13. *Who art thou for?* Art thou for us, or for our Adversaries? If your heart be silent herein, and say nothing in such Christian Examinations, then such a [Traveller] as came to *David's* heart, 2 Sam. 12. 4. may be welcome to your heart. Mariners do say, there be more Ships cast away in Calms upon *Quick-sands*, &c. than in Storms upon *Splitting Rocks*. If *Despair* (with *Saul*) hath slain its thousands, sure I am, *Presumption* (with *David*) hath killed its ten thousands. If a Spiritual Calm or slumber be upon you, then you cannot cry out, *Who comes there*, &c. The *Philistims* may be upon you, and you know it not.

2.) *A brawny heart* (that hath lost its Tenderness) is a Self-deceiving Heart: *Josiah's heart was tender*, 2 King. 22. 19. this pleased God well; and so was *David's*, when it smote him for cutting off *Saul's lap*, 1 Sam. 24. 5. But how had he lost his Tenderness, when his heart did not smite him for cutting off *Uriah's life*, &c. One of a tender Constitution cannot endure the least cold wind to blow upon him, but must have all Windows and Doors close shut, to secure his tender body: Oh that you were as wise for your Soul (as he is for his Body) in shutting all close, that not the

the least cold Air of sin may come unto it : If your heart be not ever suggesting duty, or humbling for neglect, it deceives you.

15. (3.) *An untractable heart*, (such as will not be handled, nor come to hand in a parley) is a self-deceiving heart : *David* bids you *commune with your own heart*, *Psal.* 4. 4. and you should call your faithless heart to a faithful account duely and daily, and you should view your works every day, (as the Lord your God did his, all the six days of the Creation, *Gen.* 1.) and happy is that Soul that finds them good, (though not (very) good, as God did his works) in a serious Self-Reflection ; but if your heart fly from you, and will not commune with you, saying, *Oh what have I done ? Jerem.* 8. 6. 'tis a self-deceiving heart. *David* pray'd, *Lord incline and unite my untractable heart* ; your windows should be as those of the Temple, *1 Kin.* 6. 4. broad inward, to give more light inwardly.

(4.) *An unstable heart* is a self-deceiving heart, if it will not stand at the mark till your parley (with it) be brought to some blessed issue, *Jam.* 1. 8. halting betwixt two ; and is as much for *Baal* as for God, as much for sin as for Christ, so is but (with *Agrippa*) almost a Christian : this half-parlying (in self-tryal) undoes thousands, whose hearts are unstable in it : 'tis the work of the Spirit to binde the heart, (as *Psal.* 118. 27.) and to convince throughly of the

the state either of sin or grace : without this, your heart will slip you in self-examination, which is as the rubbing of your eyes to see better *where you are*, and what *you are doing*.

CH A P. VII.

Of the Hearts Treachery in prosperity.

1. **N**OW come we to a more particular discovery of the hearts treachery, and that in two grand respects, (1.) In respect of your *state and condition* in this lower World; and (2.) in respect of your *various actions*, in order both to this and to a better world. First of the first, to wit, your state and condition in this world, which is twofold, 1. a Temporal, 2ly. a Spiritual state; in both which your heart may deceive you, if you do not take heed to it, *to keep it with all keepings*, Prov. 4. 23. Now 1. of the Temporal state, which is twofold; 1. the state of prosperity, 2. the state of adversity: first of the first of these, to wit, *the state of Prosperity*: 1. Of the *Malady*. 2. Of the *Remedy*. 1. The *Malady*, wherein the deceit of the heart is discovered in sundry particulars; as the first Discovery is: *Your deceitful heart may carry your soul (at some times) further off from*

from God thereby; just as the Moon, which the more Light she receives from the Sun of the firmament, goes the further off from him; and sometimes (when she is in the full) the shadow of the Earth doth interpose itself, and so eclipses and darkens her: even so man is as the Moon in the full (having fulness of all things) this oftentimes sets his Soul further off from Christ, *the sun of righteousness*, Mal. 4. 2. for Fulness and Pride, or Haughtiness, are coupled together as the Cause and the Effect, Ezek. 16. 49, 50. Fulness brings forth Haughtiness, which is both the *hate* of Heaven, and the *gate* to Hell, yea the very first fire-brand that set *Sodome* on fire: That Pride is the product of Prosperity, appeareth from Psal. 73. 5, 6. Job 15. 25, 26, 27. and 1 Tim. 6. 17. And proud man (made so by Prosperity) God be-
holdeth afar off, Psal. 138. 6. They are got a great way from God, he drives them (as the *Chaldee* Paraphrase there signifies) afar off from Heaven (as disdain-
ing to come near such loathsome Lepers) and thrusts them down as low as to Hell at last: How oft also doth the interposition of earthly enjoyments (which is but a shadow) eclipse and darken the Soul of man God-ward?

2. The second Discovery is: In Prosperity the Soul of man is very prone to forget both his Mercies, and the God of his mercies; for, Fulness breeds Forgetfulness, Deut. 32. 15. and

Saturnity brings forth Security.

Luxuriant animi rebus plerunque secundis;

Nec facile est equâ commoda mente pati.

Mercy is many times but a nine days wonder, and 'tis hard for (even) the choicest Soul to keep the sense of a mercy (for any considerable time) warm upon the heart: whereas, we should keep the loving-kindness of God in everlasting remembrance; but alas, it is with us, as it is with children, *eaten bread is soon forgotten*, our luxuriant and wanton minds, soon forget Divine favours, as *Psal. 106. 13.* [*they hasted, they forgot, Hebr.*] which is a great aggravation: forgetfulness should (indeed) be a grave, wherein we ought to bury the *Injuries* done to us by *Man*, but not any of the *loving kindnesses* done to us by *God*, *Psal. 103. 2.*

The best use of a bad Memory, is to forget Injuries from man; but to forget the Benefits of God, is gross Ingratitude: *David* felt some dulness and drowziness in this respect, and he therefore rowzeth up his own Soul to this Remembring-work. Oh, where is the man, the woman, that hath their hearts as much affected (with Mercies, and that praises God as fervently for them, when they are *stale and old Mercies*, as while they are fresh and new, and but lately received!

3. The third Discovery is, In Prosperity the Soul of man is more prone to be corrupted, and to contract

contract the scum of filthiness; like the standing pool, that will in process of time stink of it self, when running waters do retain their own native sweetness: 'Twas Fulness that bred filthiness in *Israel* (as well as forgetfulness) *Jen.* 5. 7. It breeds this latter in good men, but the former always in bad men: *Ceres* and *Bacchus* are great friends to *Venus*, &c. Those worshippers of *Baal-peor* first eat and drank, and then rose up to play, to wit, with their *Midianitish* Mistresses, *1 Cor.* 10. 7. *Num.* 25. 3. 18. If *Moab* be not poured from vessel to vessel, he will settle upon his lees, his taste remaineth in him, and his scent is not changed, *Jerem.* 48. 11, 12. he hath had no changes, therefore he feareth not God, *Psal.* 55. 19. and the prosperity of fools destroys them, *Prov.* 1. 32. the Sun-shine thereof doth but ripen them for destruction. *Bernard* calls Prosperity [*Misericordiam omni indignatione crudeliorem.*] Mercy (given in wrath) hath abundance of wrath in it, and he had no minde to any such Mercy: *David* carried it better when he watered his bed with tears, in the time of his persecution, *Psal.* 6. 6. than he did when he wash'd his steps with butter (as *Job* 29. 6.) in the day of his prosperity. *Israel* had strong Espousal-loves to God, while they followed him in a land that was not sown, *Jerem.* 2. 2. 'Twas not so well with them, when they came to rest in a Land that flowed with Milk and Honey, *Deut.* 32. 15. Prosperity is too strong Wine for

for some weak Brains ; and therefore 'tis supposed, that *Elishah* must have a double portion (to that of *Elijah*) for he must be in favour with Kings, and great at Court, &c. which things are very hard to bear with an holy frame of heart, 2 *Kin.* 2. 9.

4. The fourth Discovery is, *The Soul of man is soon overcharged in Prosperity*, *Luke* 21. 34. Christ (himself) gives this caution to his own dear Disciples, well knowing that the standing (of the best of fallen Mankind) is but a slippery standing, and a very little thing will overcharge and overturn them. If this might befall those green trees, what can dry trees (such as we are) expect? Small Vessels cannot carry great Sails, but be in danger of overwhelming ; neither is every little boat fit to launch out into the wide Ocean of worldly Felicity. There is (truely) danger to be without danger ; and Christs Lambs mostly thrive best upon short (not over-grown) Pastures : The intoxicating Cup of Pomp and Prosperity did hurt (even holy *David* (2 *Sam.* 11. 1. 11.) and godly *Hezekiah* (2 *Chron.* 32. 31.) when over-charged with it.

Alas, what are the best when left to themselves, and in the counsel of their own hands and hearts? good *David* did that bad act at that time, which he would not have done in *Sauls* time, and which *Uriah* (one of his worthies)

thyes) would not do in his time: the best are too apt to surfeit of too much of the world; abundance of the things of this life, is like fish that is full of bones, which while Children eat too greedily, they are in danger of choaking with it.

5. The fifth Discovery is, *The Soul of man is more exposed to the temptations of Satan in Prosperity than in Adversity*; 'tis said that Neptune kills more by Calms upon Sands, than by Storms upon Rocks: And yet Sea-room here is your danger, unless (with blessed Paul) you have learnt to abound, as well as to be in want, Phil. 4. 12, 13. for then is the Soul most secure, and least stands upon its watch (as at other times) yea, and is the greatest object of Satan's malice. Oh how maliciously did the devil say to God, [*Doth Job serve God for nought? hast thou not blest him with all Prosperity? Job 1. 9, 10.*] God delighteth in the prosperity of his servants, Psalm 35. 27. But Satan stomachs it exceedingly, and therefore speaks angrily to God, that Job might serve God well enough for such price and pay, and that he (himself) could finde never a gap in the hedge (of Divine Protection) that was round about him and his; he could make never a breach, which he would gladly have done: But if you neglect your watch never so little in your Prosperity (as you will be very prone

prone to do) then breaks in your Adversary, and comes over the gap to spoil you. *Ambrose* elegantly illustrates this truth by the Oister, which, while she is tossed and turmoiled by (her Enemy) the Crab in the salt-waters, keeps her shells so close together, that she secures her self from all danger of being (then) devoured; but when she lies securely upon the shore without fear of her foe, she opens her self (then) to the warm Sun; which while she is in doing, then cometh the Crab, and puts a stone between the lips of her shells, thrusts in her Claws, and easily, (as well as safely) draws out the fish: even so, the Soul, that is tossed to and fro by the crabbed adversary, upon the brinish waters of affliction, *shuts up the heart and mouth* close for fear of offending, *Psal. 39. 1, 2.* but in the sunshine of peace and prosperity, the heart opens, and is without a covering; then the Spiritual adversary finds free passage, entrance, and entertainment.

6. The sixth discovery is, *the Soul of man is prone in prosperity to grow lazy in its devotion*: The warmest Prayers are ever in the winter of adversity, *Hos. 5. 15. Isa. 26. 16.* Summer-prayers are but yawning, perfunctory, and superficial devotion, not powred out with connatural violence: The Kingdom of Heaven is not stormed.

The Jews in their Ceiled houses, were regardless of the House of prayer, *Hagg. 1. 4.*

as their beds were too *soft*, so their hearts were too *hard* for any due devotion; but Prayer is mostly the *Daughter* of Calamity, as it is the *Mother* of Comfort. Affliction exciteth Devotion, as a pair of bellows blows up the fire: Christ in his Agony *prayed more earnestly*, *Luk.* 22. 44. And *Martha* (with her Sister *Mary*) sent Messengers to Jesus, when their Brother [*Lazarus*] was visited with sickness, *Job.* 11. 3. Thus also under Gods Visitations we do mostly visit God, in sending our Messengers of continued groans and earnest Prayers to him, whom we much neglect in our prosperity; and therefore how justly may God say to us, as *Jephthah* said to his Countrymen, [*Do ye now come to me in your distress?*] when in your prosperity ye said to me [*Depart from us*] *Judg.* 11. 2. 7. God may say as much to most of us, who seldome seek to him, before plain need drives us.

7. Having first discovered the *Malady*, the second work is a word of the *Remedy*, in some following Rules and Directions, as special helps against the hearts treachery, in a time of prosperity: 1. Direction is, *in prosperity you must* (with holy *Job*) *greatly fear adversity*, *Job.* 3. 25. for God (saith *Solomon*) hath set the one over against the other, *Eccles.* 7. 14. he hath set them (as it were) in *Æquilibrio*, in an equal balance; the one is up at one time, and the other at another

ther time : there is a vicissitude of all created beings ; there is foul weather, as well as fair ; night as well as day ; and Winter as well as Summer : You must expect *Sickness*, as well as enjoy *Health*, and Adversity as well as Prosperity : You may not say with *David*, [*My mountain is so strong I shall never be moved,*] *Psal.* 30. 6. for even the strongest mountains melt at Gods presence, *Judg.* 5. 5. *Psal.* 114. 3, 4, 6, 7. either when God shews you the presence of his *anger*, or only hides from you the presence of his *favour* : God goes (as it were) in a circle with *David* in that 30th *Psal.*, and the various Providences that he was (at several times) under, made (as it were) a piece of checkered work, the *black* of Misery, as well as the *white* of Mercy. There is no man, no thing, that can say [*I am*] but God, whose Name it is, *Exod.* 3. 14. and who only is Unchangeable, *Hebr.* 13. 8. If God finde that Prosperity makes us too *light* and frothy in his ballance, then (as there is need) he makes us *heavy* with Affliction, *1 Pet.* 1. 6.

8. The second Direction is, *Be sure that in your Prosperity you forget not divine Threatnings, as you are apt in your Adversity to forget divine Promises.* As the higher that the River riseth, the higher doth rise the Boat that swims in it : So the Minde of man (as the Boat) is apt to be lifted up with an high and prosperous estate,

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as *Obad.* 3. *Hab.* 2. 4. (whereas in Prosperity you should ever have your Minde *below* your Means, and in Adversity *above* them.) Now there is no better way to keep down the Minde below the Means, than by making a beleeving Use of Divine Threatnings, which shall certainly come to pass : It cannot be otherwise but *your heart will be lifted up above your brethren* (as *Dent.* 17. 20.) in prosperity, unless you be preserved from it by beleeving that God is as certain in *accomplishing his Threatnings*, as he is in *fulfilling his Promises* : If you take the Jewels of his Mercies, and make Idols of them (as *Israel* did in the Wilderness, *Exod.* 32. 2, 3, 4.) or if you abuse any of his Corn or his Wine, or any of his Flax or his Wool, (as *Israel* did in *Canaan*, *Hos.* 2. 8, 9.) you must know, that God will not take it well at your hands ; no, he hath threatned *there* to take them from you ; you shall no longer be trusted (as a Steward) with them :

9. The third Direction or help is, *Look upon Prosperity as harder to bear with an holy frame of heart, than is Adversity* : But when Pharaoh saw there was respite, he hardened his heart, *Exo.* 8. 15. If you be Prosperity-proof (as the Walls of some Castles are said to be Cannon-proof, and the Armour of some Captains is said to be Musquet-proof) then you need not fear Adversity : If Adversity hath (in all) killed its Thousands,

sands, sure I am, Prosperity hath killed its ten Thousands: [*Nulla Infœlicitas frangit, quem nulla Fœlicitas corrumpit*] No Adversity can break him, whom no Prosperity can corrupt: Through peace (and prosperity) Satan destroyeth many, Dan. 8. 25. as the Grecians did Troy with their peaceable pretences of entertaining the Trojan horse: The same Manna melted by the heat of the Sun, which otherwise would endure to be baked in an Oven-fire: Take heed that the warm Sun-shine of prosperity melt not away your very seeming to be religious, Jam. 1. 26. and you become only as the Morning-dew, Hos. 6. 4. when the hot-fire of persecution does not shrink you in: Luther uses this Proverb, [*Bonos ferre dies, ossa requirit valde robusta*;] the sence whereof is, It requires more strength to carry well under good, than under evil days: Travellers cast stones at laden, not at fruitless trees. So doth Satan, Job 1. 2. 7.

10. The fourth Help or direction is; *In Prosperity be joyful*, to wit, in God and Godliness, Eccles. 7. 14. [*beiom tobah heich betob,*] *In a good day be you in good*, Hebr. which implies, You must (1) be in a good frame: (2) Take a good course: And (3) be of good cheer, or be joyful, *Delighting your self in Gods great goodness to you*, Neh. 9. 25. You must look beyond Mercies, at the God of your Mercies, and be both thankful to him, and joyful in

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him; *Let him that rejoyceth, rejoyce in the Lord,* 1 Cor. 1. 31. Jer. 9. 23. Psal. 33. 1. Phil. 3. 1. and 4. 4. Zech. 10. 7. Isa. 41. 16. If you be in such a good frame, and (breakeing off sinful courses) you take a good course (to wit, to be fruitful, *Acts* 9. 31.) this may *lengthen out your tranquillity*, Dan. 4. 27. If you serve your God *in the abundance of all things*, Deut. 28. 47. The more Wages God gives you, the more Work he expects from you: For *Solomon's* Altar was four times as big as that of *Moses*, and *Ezekiel's* Temple was ten times as big as that of *Solomon's*; to teach you, that where God gives much, he also expects much. The better man you are in your Temporal estate, the better man you should be in your Spiritual too. If you fail herein, God may *Curse your blessings*; Malac. 2. 2. and blast your hopes, making you *ashamed of your revenues*, through his fierce anger, *Jerem.* 12. 13. causing you to know the *worth* of Mercy, by the *want* of it; yea and *destroying you*, after he hath done you good, *Josh.* 24. 20.

II. The fifth Help and Direction is, *Put your whole trust in God*, (and not any part of your trust in uncertain Riches, *Mark* 10. 24.) in the day of your Prosperity; this is harder to do, than in the day of Adversity: For most rich men think themselves simply the safer and the better by their Riches, and so make *their Gold*

Gold (as it were) *their God*, and have a kinde of Confidence and Hope in them, *Job 31.24,25*. While the *Mammonist* faith to his Gold, [*Thou art my confidence*] he (as it were) bows the knee (at least of his heart) and worships before his golden god, saying to it, *If thou fail me, I must needs perish*; this the Apostle expounds, calling it a *trusting in uncertain Riches*, 1 Tim. 6. 17. which is (plainly) a Creature-confidence, and no better than flat Idolatry, *Col. 3.5*. and spiritual Adultery, *Jam. 4.4*. yea and enmity with God, in a sence both active and passive; for it maketh a man (or this *Mammonist*) in his own person actually to hate God, and (reciprocally) to be hated by God, for so doing: Now, who would buy Gold at so dear a rate? Upon this account 'tis harder to trust God in prosperity, than in Adversity; for in the former the creature interposeth betwixt God and you, and therein you are apt to stay and stick fast, and to go no further; whereby your trust in God is eclipsed, as the Moon is by the Interposition of the shadow of the Earth, and the Sun is by the Interposition of the body of the Moon 'twixt us and him: in the first, God's goodness (only) draws you; but in the second your own Necessity drives you to God.

12. The sixth and last Direction is, *Look upon all your Plenty and Prosperity* (that you do

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enjoy) *with no other than a Pilgrims eye, and use all with no other than with a Pilgrims heart*: This *David* did, acknowledging himself but a Stranger and a Sojourner. (even in the best and most flourishing estate that ever he was in) 1 *Chron.* 29. 15. looking through all his Riches and Honours, at God the giver of them, ver. 12. *Who giveth all things richly to enjoy*, 1 *Tim.* 6. 17, 18, 19. *Prov.* 10. 22. *Psal.* 75. 6, 7. and therefore hath a Right and Sovereignty to take from you (at pleasure,) as well as to give to you, *Job* 1. 21. You must (both) use and loose all with a God-blessing heart, knowing that Pilgrims are subject to many miseries and molestations, both Satanical and secular; and that the property (of all) is God's, even while the possession is yours. This the Patriarchs acknowledged, *Gen.* 47. 9. *Hebr.* 11. 13. and the Apostles, *Hebr.* 13. 14. and Prophets, *Psal.* 39. 12.

C H A P. VIII.

Of the Hearts Treachery in Adversity.

I. **T**He second Temporal state (wherein the Treachery of the Heart is discovered also) is, *The state of Adversity*, which is a state that knocks at every mans door (less or more) for

for man bears misery in his very name : There be four *Hebrew* names for Man usually mentioned in the holy Scriptures, and these are [*Ish, Enosh, Gheber, and Adam ;*] and of these four, there be three of them that do carry Misery in their very sence and signification : So that 'tis three to one against every man , but he shall have his *Adversity*, or (as the word imports) something to be against him in one kinde or another, if yet he say not with old *Jacob*, [*All these things are against me,*] Gen. 42. 36. The first name of Man in *Hebrew* is [*Ish,*] so named [*à sonitu*] from sound or noise: for Man comes into the world crying, and goes out of the world groaning ; and all the time betwixt those two extremes, or [*Termini à quo & ad quem*] the first term of birth, and the last term of death , Man is no more than a sound or noise, while he is acting his part upon the stage of the world (whether it be a publick or private part) all that time of his appearing upon that stage, he (indeed) may make some noise (less or more, in his place or station ; but when the time of his disappearing cometh (to wit, *the day of his dying*, as 1 Sam. 26. 10.) then all his noise is at an end.

2. The second name in *Hebrew* for Man is [*Enosh,*] which hath two significations ; first it signifies *Misery*, or *Calamity*, as if Man (in the fallen estate) were made up of nothing else, but

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of *Sin and Misery* : Secondly, it signifies (as some render it) *Oblivion*, as if Man (because of his misery) were scarce worthy to be *taken notice of, or remembred*, *Deut.* 25.19. and 32.26. *Job* 18. 17. *Psal.* 34. 16. *Eccles.* 9. 15.

The third *Hebrew* name for Man is [*Gheber*] *Lamen.* 3. 1. *I am the* [*Gheber*] or *man*, *that hath seen affliction*; though the word (indeed) doth signifie [*great, or a great man*] yet not so great, as to be beyond or above the touch (yea the churlish touch) of trouble : No man was ever (yet) found in the world, either so good or so great, as to be raised (either by his *goodness* or *greatness*.) above the reach of *Adversity*.

The fourth *Hebrew* name for Man is [*Adam*] which signifies [*earthly*;] which plainly intimates, that suppose a Man (a son of *Adam*) do grow great in the world, yet cannot he continue long in that greatness, because he is earth, *He is of the earth, earthly*, *Joh.* 3. 31. and *he is of the earth, earthy*, *1 Cor.* 15. 47. *Dust he is, and unto dust he must return*, *Eccles.* 12. 7. And (possibly) his return may be like that Return in the term of Law (called *Returna brevi*) a very short return, God knows how soon, how suddenly: *All Adam is all Abel*, (as the Original runs elegantly) *Psal.* 39. 5. in his best estate is all over vanity; or *Adam* is *Abel's mate*, *Psal.* 144. 3; 4. נֶשֶׁם וְיָֹסֶם, Soul and Soil ;

Soil; a puff of winde is his breath, and but a bag of dust is his body, *Jam.* 4. 14. a mere flash, and a curious well-drawn Picture of Nothing.

1. *Of the Malady.* 2. *Of the Remedy.*
First, *the Malady.*

3. The Deceitfulness of the Heart in this state of Adversity, is discovered in the many branches thereof; as first, 'tis discovered by *mans dulness to understand the minde of God in his Afflictions*, or the spring and original of them from whence they come, whether from chance, or from God: God commands man [*to hear the rod, and who hath appointed it,*] *Micah* 6. 8. But alas, man is exceeding dull and deaf to hear the voice of the rod, or the voice of God in the rod: God speaks [*once and twice, and man perceives it not,*] *Job* 33. 14. Herein *Job* (himself) was puzzled and at a *non-plus*, when he cryed to God, [*Shew me wherefore thou contendest with me,*] *Job* 10. 2. Those reflect acts of the inner man, come hardly off with the heart of man; *blind and dumb crosses* (such as we know not what they point at, and speak to us, nor from whence they come) *are never good*: as in ascribing them to chance, as if things were of themselves, and fall out well or ill of themselves, and the hand of the great God were in none of them. The Pagan *Philistims* consult with their Diviners about

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about the causes of their Afflictions, 1 Sam. 6. 2. (*When the hand of the Lord was heavy upon them, 1 Sam. 5. 6. 9.*) not knowing whether to ascribe them to Chance, or to divine Providence, *vers. 9.* If you at any time harp upon this string of Hap and Chance, (in the meanwhile, if not denying, yet (at least) doubting of Gods all-ordering Providence) your heart doth deceive you. The Rabbins say, when *Jeroboam's* hand was withered up, 1 Kin. 13. 4. that his lying Prophets told the King, It was but a chance that had hapned to him; and thereby they withheld him from thinking upon God, who had smitten him; and from reflecting upon himself and his sin, which was the procuring cause of that Judgment of God. Still Satan and your own subtle heart will be suggesting to you, that *crosses are but common events*, and such as had a time to come in, and must have a time to go in; whereas nothing comes to pass in all the world, but by Gods appointment, *Amos 3. 6. Matth. 10. 30, &c.*

4. The second Discovery of the Hearts deceitfulness in Adversity is, *in ascribing your Afflictions to Fortune*, which is worse than that of the *Philistims* (aforesaid) of ascribing that which is called *The hand of the Lord*, (1 Sam. 5. 6-9.) unto chance, 1 Sam. 6. 9. For Chance is a Scripture-word, *Eccles. 9. 11. Luke 10, 31.* And 'tis said, *Ruth 2. 3.* that

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her hap hapned (Hebr.) to light in Boaz's field ; this was a mere chance in respect of *Ruth*, (who, being a stranger, knew not whose field it was,) yet was it ordered by a sweet and secret Providence of God, in order to her Marriage to *Boaz* afterwards. That which is to us but casual and contingent, is yet by God Almighty both fore-appointed and effected : That which is *Casualty* to man, is no other than *Counsel* to God ; and what is Chance to the ignorant man, is no less than [*the Lord*] to religious *Job*, chap. 1. 21. [*The Lord giveth and taketh.*] All Chances and Changes are as much in God's hand, as is Time it self, *Psal.* 31. 15. *Psal.* 91. 10. [*No evil shall chance unto thee.*] So this Chance may be understood in a way of subserviency and subordination to Gods Providence : Yet to ascribe evil to *Fortune*, is far worse ; as if she were a *Goddeſs*, and ordered all things both good and evil. We do not finde that the very *Philistims* (in the place before-quoted) while they dreamed of a Chance, did worship this Fortune as a *Goddeſs*. Neither was she ever held to be so, (*Hesiod* mentions her not in his *Theogonia*) till *Homer* made her so, giving her a Sovereignty over all humane Affairs ; and the succeeding Poets (that are said to lick up his Spewings) say, [*Sed te Nos facimus Fortuna Deam, cœloque locamus.*] *Juvenal.* Satyr. 10.

5. The third Discovery is, *Your heart will deceive you, in making you to look more at the stroak that is given you, than at God who strikes it.* Not much unlike the Dog that runs at the stone which is thrown at him, but mindes not the hand that throwes it : Oh ! how prone is poor man to snarl at, and quarrel with that tryal and trouble (that is sent to afflict him,) saying to it, *Art thou come to torment me before the time,* (as Matth. 8. 29.) and many times may curse it ; whereas he should (chiefly) curse his Sin, which is the procuring cause of his Misery. You may pore too much upon the matter of your Affliction, and too little upon (both) the *Procuring* and the *Efficient* Cause thereof ; your own sin is the former that sends for it, and God's Justice (against your sin) is the latter that sends it : Hence it is, that we cannot say to our affliction, as *Laban* said to *Abraham's* servant, [*Come in, thou blessed of the Lord, thou art welcome,*] Gen. 24. 31. Thou art Gods Angel, or Messenger, (wherefore standest thou without ?) I know that when thou hast delivered thy Message, and done thy Errand, thou wilt be gone, and stay no longer ; and though thou be like a froward Guest at an Inne (that is displeasing enough while he stays there) yet pays nobly for all at parting : may you be but able to do thus, then you [*Accept*] of the punishment of your Iniquity, as God saith,

faith, *Levit. 26. 41.* then do you kiss the Rod, yea and the Hand (too) that lays it on ; As the Scholar (on his Death-bed) did his Masters hand, crying, [*Istæ manus me ad Paradisum portant,*] Those very hands (that have given me blest correction) helps me to Heaven. Your heart will deceive you, if you look not beyond your Affliction, at Gods faithfulness in your Affliction, saying with *David*, [*I know, that out of thy very faithfulness, O Lord, thou hast afflicted me,*] *Psal. 119. 75.* as if he had said, Lord, thou hadst not been faithful to my Soul, without afflicting my Body.

6. To ascribe any thing (whether good or evil) to fortune, is the grand overthrow of all true Piety, as it is an Atheistical debasing of Divine Providence : *Cicero* (himself) acknowledges, that it was ignorance of the Causes of things, that brought in the names of *Nature*, *Chance*, and *Fortune* ; as if all things were either from themselves (which is called *Nature* or *Chance*) or only so disposed by *Fortune*, (this fictitious goddess) and not by the true God, that orders all, from the highest Angels to the lowest worms. *Augustine* argues excellently ; How can this goddess [*Fortune*] be sometimes good, and sometimes evil ? Is it (saith he) because when she is evil, she is no more a Goddess, but is turned suddenly into a malignant Devil ? *De Civitat. Dei, lib. 4. cap. 18.*

Sir *Walter Rawleigh* calleth *Fortune*, the God of Fools ; a Goddess which is most revered (when good) but most reviled (when bad) of all other Poetical Gods or Goddesses : though *Hesiod* (who told the birth and beginning of all those counterfeited Deities) hath not a word of *Fortune* ; yet after *Homer* had made her the Daughter of *Oceanus*, or of the Sea (as if she had her Ebbings and Flowings like it) she grew so great with the blind world, as to be accounted *Omnipotent* ; insomuch as all the concerns of Men (even from the highest Prince, down to the lowest Peasant) were but [*Fortune ludus & ludibria*] the very sport and pastime of *Fortune*, tossing them like a Tennis-ball up and down, hither and thither at her pleasure ; abasing *Wisdom*, by making the possessors of it miserable ; and advancing *Folly*, (for, *Fortuna favet fatuis*, *Fortune* favours fools) by making the owners of it prosperous and successful. This made the great (but ignorant) *Demetrius* cry out, O *Fortune*, thou hast exalted me, and thou (the same) now goest about to destroy me, *Arel. Vict. de Pertinace*. Yet among all the Philosophers, I finde *Plato* most Divine in this point, saying, *Nothing ever came to pass under the Sun, whereof there was not a just preceding Cause*.

7. But *Philip Melancton* saith more plainly, [*Quod Poeta Fortunam, id nos Deum appellamus,*]

mus] that which the Heathen Poets call Fortune, we know 'tis no other than God and his Providence, as *Exod. 21. 13.* [*God hath delivered him into his hands,*] that is, Divine Providence gives up some men to be slain, for some secret sin, (neither repented of, nor punished by the Magistrate) by some extraordinary casualty: the *Hebrews* therefore use the name of God, where others use Fortune, because what men think to be done by Fortune, is indeed done by the Providence of God: though a man be killed at unawares, as *Deut. 19. 5.* or by an error or mistake, *Numb. 35. 11.* yet it is Gods Providence that it should be so; for he is the Lord of our lives, and we are guilty of death by sin, *Rom. 6. 23.* whereby we make frequent forfeitures of our lives; and 'tis therefore the *Lords great mercy that we are not* (ever and anon) *destroyed, Lam. 3. 22.* [*Homo proponit, Deus disponit*] man purposeth to knock down a tree, but God disposeth of his stroke, so that he knocks down a man: the very slipping of the Axes head from the helve or handle, is the work of God: [*disponit Deus membra, & pulicis & culicis*] God orders the very bitings of gnats and flies, saith *Austin*: even Lottery is guided by Providence, *Prov. 16. 33.* as in the finding out of *Achan, Jonathan, Jonah, and Matthias*; and in dividing the land of *Canaan* to the Tribes of *Israel*, *Gen. 49. 13. &c.* So

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that you may not attribute to Chance (as if things were of themselves) or to Fortune, as if she ordered your good or evil; if it were so, then there could be no order in things, but all confusion; whereas, you behold a blessed harmony in all things, save onely in the corrupt actions of men, which yet the wisdom of God orders to his own glory. How can that exact and regular motion of the Sun, (giving heat and light to, and making Summer and Winter so orderly in all parts of the world) be ascribed by any fottish heart to blind Fortune, the Axel-tree whereof is infinitely too weak for the least motion of the world to be turned upon it? As bad as those *Affyrians* were, yet did they ascribe their afflictions (not to Fortune) but to the god of the Land, 2 Kin. 17. 26.

8. The fourth discovery of the Hearts deceitfulness in adversity, is, your impatiency and weariness under Gods afflicting hand: oh, how weak are our hearts to endure tribulation! *Ezekiel* 16. 30. *Solomon* saith, If we faint in the day of adversity, our strength is small, *Prov.* 24. 10. Man hath no tryal of his strength, till he come into trouble; faintness then discovers weakness, and weakness then causeth weariness and impatiency: [As is the man, so is his strength] said they to *Gideon*; rotten or weak boughs do break, when weight is layd upon them,

if them, and so do earthen vessels when set empty
as to the fire ; unsound lungs cannot abide the
so, frost-air, but a *Josephs bow will abide in strength,*
all though many Archers shoot at him, and both hate
no, and hit him, yea, and sorely grieve him, Gen.
tri- 49. 23, 24. being strengthened by the hands of
or- the mighty God of Jacob : but alas, how soon
act are we crying out of weariness (because of our
eat weakness) in running a while *with the footmen*
in- of lesser troubles, Jerem. 12. 5. although God
a- calls us not, (for he calls none but his cham-
ne, pions) to run *with the Horsemen* of greater
eak Tryals : hence affliction is called *our infirmity,*
ned Prov. 18. 14. because of our natural imbecility
yet to bear it, as well as to free our selves from it :
or- we cannot so much as bear words (much less
17. wounds) for Christ ; and if we so startle at a
de- reproach for the Truth, surely we should never
and (as one saith) fry with a fagot.

9. The fifth discovery of the hearts deceit-
fulnes in Adversity, is, you will be very apt to
oh, restrain prayer in it, as Job 15. 4. Alas, when the
or! body is out of frame, (by distempers, or by ex-
in ternal distresses) the spirit also sympathizes,
rov. and will (often) be out of frame with the bo-
till dy ; and *the weakness of the flesh* many times
vers according to that in Matth. 26. 41.) over-
vari- cometh the willingness of the spirit : A man at
his such a time hath work enough to bear the bur-
eak den of his own affliction, therefore death-bed
pon den of his own affliction, therefore death-bed
em,

Repentance is said to be very seldome true Repentance; [*sera poenitentia raro est vera*] late Repentance is rarely true, saith *Augustin*; yet [*nunquam sero, si sero*] 'tis never too late, so there be but a real and a serious frame of Spirit: but alas, [*there*] is all the danger; for penitent words may at such a time be onely squeezed from us, by pressing and oppressing pain, when such words flow not naturally from a living principle within: you may howl upon your bed, you may bawl and murmur, (which is as the howling of a dog (and no better) unto your God, *Hos. 7. 14.*) and not pray one prayer in the Holy Ghost, *Jude v. 20.* all that time; your Spirit (which is the lending part) will have then work enough to sustain the infirmities of the flesh, (which is the borrowing part) *Prou. 18. 14.* Hereupon, *Job* is charged by his friends, [*for casting off fear, and for restraining prayer before God*] *Job 15. 4.* 'tis true, *Job* might possibly omit his stated times of prayer (which he observed *day by day continually*, *Job 1. 5.*) through the bitterness of his grief, and the unreasonableness of his foe-friends, (which discomposed his spirit for Prayer) but that he should altogether refrain and restrain prayer in his misery, was but a meer cavil against the good man, who could not be so bad, as to forbear all prayer himself, and discourage others from it too; this would have been a foul fault indeed

indeed: for while prayer stands still, the whole trade of godliness stands still; and to cast off prayer, is to cast off God, *Jer. 10. 25.* yet as *domestick discords* may hinder prayer, *1 Pet. 3. 7.* so may *bodily distempers*.

10. The sixth discovery of the Hearts deceitfulness in affliction, is, that the Soul of man many times *will choose Iniquity rather than affliction*, as *Elihu* layeth to *Jobs* charge, *Job 36. 21.* [*take heed*] be very wary for time to come, because of thy natural proneness to it; 'tis with the hair of corrupt nature, and the strong byass thereof may carry you down the hill before you be aware: [*regard not iniquity*] turn not your face (as the Hebrew word signifies) towards iniquity, by way of approbation, as men do usually turn their faces towards that which they like and love; or give not so much as a leering look towards sin, *Psal. 66. 18.* [*for this thou hast chosen*] rather than to bear thine affliction (or thy poverty) patiently; that is, thou wouldst rather be a *sinner*, than a *sufferer*, and wouldst rather be a wicked, than a poor man; this is a bad choice, for there is more evil in the least sinning, than in the greatest suffering, inasmuch as the latter is a physical (or natural) evil, and comes from an Holy God; but the former is a moral evil, and ever comes from the cursed devil: Therefore should you not do the least evil, though it would procure

the greatest good. Hence the antient Martyrs would not accept of deliverance upon sinful terms, *Hebr. 11. 35.* and they would not do so much as to cast in one single grain of Frankincense to an Idol, although thereby they might have saved their own precious Lives, well knowing that God stood in no need of their lye for his glory, *Rom. 3. 7, 8.* Sin is the greatest evil, (as God is the greatest good) so it can never be (in it self) a matter or object of free choice. [*Quas non oportet Mortes pre-eligere*] saith *Zuinglius*, What Deaths ought not a man rather to make choice of, what torments not rather undergo, yea into what deepest gulf of Hell (it self) must he not rather enter, than wittingly and willingly to sin against God? *Daniel* chus'd rather to be thrown to the Lions, than to violate his Conscience, and so to have that lion (through guilt) roaring against him in his own bosome. The *Armenian Mouse* (some say) will chuse rather to dye, than to be defiled with any filth; insomuch that if her hole be besmeared with dirt, her choice is rather to be taken than to be polluted: Oh that you may imitate that little creature, so devoted unto cleanness, as to part with her liberty (yea life) rather than with her purity.

¶ The second thing is the Remedy against the treachery of your heart in Adversity. *Solo-*

mon bids you, *In a day of affliction consider*, Ecclef. 7. 14. that is, you must (when you are alone) sit down, pause and ponder those things.

The first thing for you to consider (as a good Help and Remedy is, Who is the *Author* of your Adversity: *It springs not out of the dust*, Job 5. 6. *There is no evil in the City* which the Lord hath not done, Amos 3. 6. Now could you but make a believing use of the Sovereignty, Justice, and Graciousness of this Lord of yours (from whence your Affliction cometh as his Messenger) this would wonderfully hedge in your treacherous Heart from deceiving you: As you must believe that your Lord is *too kinde to do you harm*, and *too just to do you wrong*; So likewise that he hath a Sovereign Power and Authority over you, and is not bound to give an account of any of his matters unto you, Job 33. 13. Oh consider, that while the rod lies on your back, yet 'tis still in a Fathers hand; He is called [*Pater Misericordie*] a Father of Mercy, but never [*Pater Vindictæ*] a Father (though he be called a God) of Vengeance: For although those whom God loves he chastens, yet God doth not love to chasten; He afflicts not willingly, (or from his heart, Hebr.) Lam. 3. 33. It goes as much against the heart with Him, as against the hair with you; hence Acts of Justice are called

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strange Acts with God, *Isai. 28. 21.* therefore cample not against God, whose Will alone is the supreme Reason of all; and 'tis not only Right, but 'tis also the Rule of all Right, *Rom. 9. 20. Jer. 12. 1.*

12. The second helpful Consideration is, What is the *End*, as well as, Who is the *Author*. This Father of Spirits never chastens his Children *for his own pleasure*, as fathers of the flesh often do venting their choler, and disturbing themselves of that displeasure, which (perhaps without cause) they have conceived against their children, *Hebr. 12. 10.* But the Lord never doth so; for *Fury is not in him*, *Isai. 27. 4. He is a God, and not man*, *Hos. 11. 8, 9.* Man is an angry, vindictive Creature; but God is *full of Compassion, abundant in Goodness, and slow to Anger*, *Exod. 34. 6. Nahum 1. 3.* Yea, a *None-such God* for a *none-such sinner*, *Mic. 7. 18.* Though God may do with his own what he pleaseth, yet doth he never *over-do* with them; 'tis a pain to him to be punishing of them, *In all their Afflictions he is afflicted*, *Isa. 63. 9.* He therefore never corrects for his own pleasure, but *for our profit*; the ground always is displeased Love, and the end is always fuller embracements: You may not pore upon the matter of your Adversity, more than upon the end of Gods inflicting Affliction; his end is always a gracious end unto a gracious Soul;

Soul ; 'tis to do you good in the latter end, Deut. 8. 16. and to make you more a partaker of his Holiness, Hebr. 12. 10. and of the peaceable fruits of Righteousness, vers. 11. to wit, increase of Grace, an heart left in a better frame than 'twas found in, which is call'd [*a coming out as Gold,*] Job 23. 10. A Physician gives his Patient physick that makes him sick, purges him even unto a leanness, and bleeds him, [*usque ad deliquium animi,*] until he swoon away ; yet these are not the end of his undertaking, but 'tis to recover a more healthful state, with better blood and nobler spirits : accordingly may God deal with you, when he finds you under a surfeit of prosperity ; *The cup your Father gives you, drink it,* John 18. 11. that bitter potion brings sweet health.

13. Consider thirdly the Measure of it, as well as its End and Author : Your God will certainly correct you in measure, Jerem. 30. 11. you shall not have one lash more than needs ; yea he will suit your burden to your back, and your stroke to your strength. The Jews (with their Whip of three cords) would rather give the Offender one lash too few, than one too many, that they might not exceed the number of forty stripes (which were limited them by the Law, Deut. 25. 3.) as appears in Paul's case, 2 Cor. 11. 24. *They are Bastards and not Sons, that have not any stripes,* Hebr. 12. 7, 8,
But

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But there was never any son that had too many of them : God had one Son only, (to wit, Christ) [*sine flagitio*] without the *guilt* of *sinning* ; but he never had any Son (no not Christ himself) [*sine flagello*] without the *whip* of *suffering* : The Jews (also) fitted their whip to the strength or weakness of the person corrected ; even so doth God, 2 Sam. 7. 14. [*beshebet Anashim, Hebr.*] *Virgâ senum, aut hominum debiliûm* ; [*I will chasten him with the rod of men,*] the word signifies of old and weak men, or such as are sickly, who cannot strike hard ; and God *will not* do so, though he can ; though he will be *faithful* to your soul, yet will he not be *cruel* to your body ; for 'tis but chastizing with rods, not scourging with Scorpions ; 'tis to break your sin, but not your soul, therefore he doth it in measure, 1 Cor. 10. 13. and only by *peck-peck*, (as the *Hebrew* signifies) *Isai.* 27. 8. not whole *busshels* at once ; he will stay the *rough wind*, that his tender plant may not be blown down ; you shall not have the whole weight of his *mighty hand* upon you, either to crush you to pieces, or to grinde you to powder.

14. The fourth helpful Consideration is, What is the *cause* or *occasion* of your Affliction : This was it that puzzell'd *Job*, (as before) *Job* 10. 2. You must labour to spell out Gods minde in every trouble, that (by his
Provi-

Providence) befalls you, and *hear the voice of his rod*, Micah 6. 9. never being satisfied with dumb crosses; *they have always a voice*, if you have but *an ear*; they are not *dumb*, if you be not *deaf*. God many times points out to Man his very sin by the rod, and writes his *sin* upon his very *punishment*; *Judg.* 1. 7. that Lord of Bezek had learnt so much ingenuity, as to acknowledge Gods art of Justicing, in a most exact way of Retaliation; his punishment did (to an hair) correspond with his sin. The Apostle tells you, that *unworthy communicating* was the sin, which was the procuring cause of the great Mortality at *Corinth*, 1 Cor. 11. 30. for God will be *sanctified of all that draw nigh to him*, Levit. 10. 3. Sin is ever the occasion of Sickness and Suffering, when possibly it may not be the immediate and particular cause; and Sin is the cause in general, when this or that particular sin is but the occasion. *Job's Affliction* was not for a punishment of this or that particular sin, but for the trial of his Grace, and to evidence unto Satan, that he was no Hypocrite; yet did he acknowledge to God, [*I have sinned, what shall I do unto thee, O thou preserver of men?*] Job 7. 20. He puts himself into the hands of his *Justice*, in hope of his *Mercy*: he confesses his Malady (to wit, his *sinning*, to be the just occasion of his *suffering*) and ardently enquires after a due Remedy,

Remedy: yet this good man desired further to know (not so much to satisfie his Curiosity, as his Conscience) why he was so afflicted, whether for sin or for trial; and if for sin, he begg'd of God to *Make him know his transgression and his sin*, Job 13. 23. to wit, that particular sin which thou chiefly strikes at.

15. Afflictions have a voice, (as above) and say to the afflicted, as the Lord said to *Josiah*, [*Up, and search, Israel hath sinned.*] Josh. 7. 10, 11. And as the Mariners said to *Jonah*, [*What evil hast thou committed, what good hast thou omitted?*] Jon. 1. 8. Something surely is *amiss*, that God would have *amended*. It is therefore meet to be said unto God (and that with a *Surely*) [*I have born chastisement, I will not offend any more,*] and though yet I be in the dark, and know not the right and particular cause wherefore I am afflicted, [*That which I know not, teach thou me,*] Job 34. 31, 32. Alas, men are very apt to mistake themselves herein, and (like the Child *Samuel*) when God calls one way, to run another way, 1 Sam. 3. 4, 5, 6, 8, 9. Yea the Devil also deals with the afflicted, just as the wretched Jews did with Christ, when they did blindfold him, and bid him prophecy who smote him, Luke 22. 64. Thus Satan holds his black hand before the eyes of mens Understanding, and then bids them prophecy who smote them, and

and for what. Hence it is, that in our Afflictions we many times grope like blinde men, only guesing at this cause, and at that, but seldome hitting upon the right; and therefore God must be sought unto for direction herein, and besought also graciously to point out the sin he strikes at: This *Job* had done once, *Job* 10. 2. and again, *Job* 13. 23; but *Elihu* would have him to do it yet better, as he tutor'd him, *Job* 34. 31, 32.

Lastly, Consider these few following Directions. (1.) When you have thus sought and besought the Lord for Instruction herein, Observe *at what door doth your Conscience* (awakened by the Word) *lay your Affliction*; for God keeps his Petty-Sessions in the Court of Conscience, and therein you may hear his Voice. (2.) *Labour to have as deep a sense of Spiritual Evil*, as of Temporal: A blind eye may bring you to Christ for Cure and Comfort, when a blind Soul will not do so. (3.) In your Adversity *forget not Divine Promises*, as in your Prosperity you may not be mindful of Divine Threatnings. (4.) *Let your minde be above your means* in Adversity, as it ought to be below them in Prosperity. (5.) *Let not your custome of being delivered* from this or that particular Danger, encourage you more than Gods promise of Deliverance from all evil. (6.) *Be not more prone to speak of your Miseries.*

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ries, *than of your Mercies*; of your Losses, *than of your Gains* (as most men commonly do;) for if so, it plainly shews, you would rather have your self pitied for the former, than your God praised for the latter. (7.) *'Twill qualifie your Sufferings*, to take notice how many do suffer more pains for eternal Pains, and for Damnation, than you have yet done for everlasting Life and for Salvation. (8.) It may likewise comfort you to know, that *Christ by his Cross* hath taken away the *Curse of your Cross*, though not the cross it self; which if he had done, then, as the Cross (indeed) would have done you no hurt, so neither could it have done you any good; whereas how many Saints have blest the Lord for their sanctified Afflictions, and they would not have been without them for a world, *Psal. 119. 71. 75.* (9.) Know, that Misery, ('tis true) may be your *Condition*, yet (if you be truly godly) it shall never be your *portion*; 'tis Mercy (not Misery) that is the portion of all the Vessels of Mercy. (10.) Know also, that your God (who chastens you) will soon say, [*It is enough, &c.*] 2 Sam. 24. 15, 16. 'Tis an excellent Note that *Vatablus* makes upon this place, understanding [by the appointed time] the evening of the first day, which (if so understood) doth mightily commend the Mercy and Gentleness of God, who, for three days of Pestilence threatened,

ned, sends it but one day onely; and then *his bowels yern*, Hof. 11. 8. and he cryes even then [*'tis enough,*] he cannot finde in his heart to go thorough with destroying-work; for he is a God, and not *man*, yea such a God as *None is like him* for pittie and pardons: He may [indeed] afflict, yea, he must do so; but he will not do so [*for ever,*] 1 Kin. 11. 39. No, he quickly repents him of the evil, and *leaves a blessing behinde him*, Joel 2. 14. (Lastly,) Let God vindicate his own Holiness, who, though he *pardon* sin, yet will not *patronize* it, no not in his own Children, 2 Sam. 7. 14. Psal. 89. 30. 32, 33. yet *Paul* may be happier in his chains of *Iron*, than King *Agrippa* was in his chains of *Gold*: Oh that a *bitter* life may make you look for a *better* life!

CHAP. IX.

Of the Hearts Treachery as to your Spiritual state.

I. **H**AVING made some Discoveries of the Deceitfulness of your Heart in respect of your Temporal state (whether *Prosperity* or *Adversity*,) we come now to your *Spiritual state*, which is of mighty importance, and up-
on

on which your everlasting *weal* or *woe* in the other world dependeth; Therefore must you *keep your heart* with all keepings, and with your utmost Care and Caution, that you put not an everlasting Cheat upon your own Immortal Soul, in this matter of such weighty and eternal consequence.

1. *The Malady.* 2. *The Remedy.*

First, *The Malady*: And this cheat may befall you two ways. (1.) Your own Heart may deceive you, in falsely conceiving *What you are in Gods thoughts*: And (2.) in falsely conceiving *what you are in your own thoughts*: First of the first. You may be deceived in conceiving what you are in God's thoughts; to wit, that you are predestinated to Life and Salvation, whatever you be, and however you live in the world: Even all people have a natural proneness to bless themselves with a false hope of their Predestination to life, *Deut. 29. 19.* and *that they shall have peace*. Now the thoughts of God are in those two unchangeable Decrees of Election and Non-election; which the great Apostle exemplifies by *Jacob* and *Esau*, [*Jacob have I loved, and Esau have I hated, before they were yet born, or had done either good or evil,*] *Rom. 9. 11, 12, 13.* There is no doubt but *Esau* blest himself in his own heart, and came presumptuously to his Father for the Blessing, thinking with himself that he had

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t an
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had merited his Fathers Blessing, for hunting him such savory meat ; whereas (alas) neither Merit-mongers, nor profane persons (such as he was, *Hebr. 12. 16.*) can have any room in the Lambs Book of Life, or any share in the true blessing, [*quâstales*] as such:

2. Effectual Vocation (which is Gods Counterpart to eternal Election) must demonstrate to you this great secret, and undeceive your heart herein, 2 *Pet. 1. 10.* [*Make your Calling sure, and thereby you make your Election sure.*] For there can be no demonstration of your Election [*à priori*] from any thing that goes before it, because it is [*ab eterno*] an eternal purpose, *Ephes. 3. 11.* and before the foundation of the world, *Eph. 1. 4.* It must therefore be demonstrated [*à posteriori*] from something that comes after it, and that is, the infallible fruit and effect of it, *Acts 13. 48.* [*As many as were ordained unto life, believed.*] You must not think to go up to the [*University*] of Election, before you have been trained up in the [*Grammar-School*] of Vocation : You must begin your climbing work at the lowest step of *Jacob's Ladder*, if you would ascend to the top of it, and come to know the thoughts and counsel of God concerning you ; you must spell out your eternal Election in your effectual Vocation, and in your real and actual Sanctification : You may not conceive that you have a room in the thoughts

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of God from all Eternity, though you cannot experience any *heart-changing*, and *life-changing* work upon you; for the Word of God (which is the transcript of the Book of Life) speaks quite contrary, *Deut.* 29. 19, 20. *Psal.* 69. 27. *Job* 34. 37. *John* 3. 5. *1 Cor.* 6. 10, 11.

3. Secondly, in fallily conceiving what you are in your own thoughts; you may conceit your self to be as good as any, as godly as the best, yea and better than the most, when (indeed) it is otherwise, and 'tis your own heart that deceives you: Thus the proud *Pharisee* blest himself with a conceit that he was as godly a man as walked upon the ground, *Luke* 18. 11, 12. [*He was not as the Publican.*] 'Tis true he was not, for he was worse than him, because he thought himself better, and because he comes proudly and presumptuously to God, [*velut dignus qui cum Deo colloqueretur,*] as one that thought himself worthy to hold a parley with God himself; unto whom he shewed not his wants, but his worth, and before whom he stood not only on his *Comparisons*, but on his *Disparisons*, as if he alone had been the whole piece, and all others but the remnant only: Thus the *Pride of his own heart* deceived him, (as *Obad.* v. 3.) and made him think himself a *None-such*, prizing himself far above the just price of the true Market, although his (pretended) Godliness consisted mostly of the *Ne-*
gatives

gatives [in his, *I am not, not, not, &c.*] and but of the formal part of the positives (in his, *I fast, and I pray, &c.*) of right Gospel-Holiness.

4. As your great Grand-mother [Eve] deceived herself in her saying, [*I have gotten a man from the Lord,*] Gen. 4. 1. or, as the Hebrew may be read, [*I have got that famous man, the Lord*] as if she had brought forth the Man (Christ Jesus) who was that promised Seed of the woman, that should break the Serpents head, Gen. 3. 15. those were [*verba spei, non rei*] the words of hoping, but not of having the thing hoped for that Son of hers [Cain] was [truely] of that wicked one (the devil,) 1 Joh. 3. 10, 12. So you may deceive your self, saying, [*I am begotten a new man by the Lord.*] Thus those conceited cavillers (at Christs Person and Doctrine) presumed to call God *their Father*, Joh. 8. 41. as if they had been all new men begotten and born of God, (as idolatrous *Israelites* had done before them, Jerem. 3. 4, 5.) yet Christ tells them, [*Vos infernales estis,*] Ye are from beneath, or from Hell, vers. 22. and of your father the Devil, vers. 44. who hath set his very limbs upon you, as his brand or mark. God is no Father to such as have not him (1.) in their Heads, Psal. 10. 4. (2.) Nor in their Hearts, Psal. 14. 1. (3.) Nor in their Words, Psal. 12. 4.

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(4.) Nor in their *Works* or *ways*, Tit. 1. 16. How dare such call God, Father?

5. As *Joseph* was but the supposed Father of Christ, so God was but the supposed Father of those Pharisaical Justiciaries, that did say of themselves [*they were never in bondage,*] when (indeed) they were never out of bondage to some Adversary or other; and even then when they said so, they were at that very time Vassals to the *Roman Caesar*. And no better than these were those counterfeiting Cheats [who feigned themselves to be just men,] Luke 20. 20. in their acting upon the stage of the world the resemblance of Saints, just like Players (in a Play-house) do act the parts of Princes, or of persons of Quality, although when the Play is over, they prove no better than certain scoundrel-fellows, as above.

6. Thus *Jacob* (which signifies deceitful) played *Esau's* part to his blind Father, Gen. 27. 15, 16. with vers. 19. (*putting on rough garments to deceive,*) as too many do at this day, Zech. 14. 2, 3, 4. but it shall not be so for ever, for the mouth of the Lord hath spoken it; such cannot deceive an All-seeing God, though they may deceive both themselves and others, yet this is for a time only, 1 Tim. 5. 24. and 2 Tim. 3. 8, 9. *Saul* under a disguise cannot hide himself from the Witch of *Endor*, 1 Sam. 28. 8. Nor *Jeroboam's* Wife (though disguised)

disguised) from the Lords Prophet, 1 King. 14. 2-6. how much less can those hide themselves from the knowledg of the Lord himself? *Proverbs* 5. 21. 2 *Cbron.* 16. 9. Ahab *disguised himself* when he went down into the battle, yet Gods Arrow findes him, 1 *Kin.* 22. 30-34. Things that are *contingent* and *casual* as to man, are yet ordered by a divine *Providence*, and so become necessary and unavoidable as to God: *Jehosaphat* was (indeed) endangered by *Ahabs disguise*, yet inasmuch as he appeared what he was both to God and to man, the Lord was well-pleased with him, and *both helped and saved him*, 2 *Cbron.* 18. 29. 31. When *Ahab's sin* (in Gods Arrow) *found him out*, (*Num.* 32. 23.) under his *disguise*. *David* by feigning himself a *madman*, may escape the hands of *Achish*, (even then) when the Kings Champion's (*Goliath's*) Sword was in *David's* hands to discover him, 1 *Sam.* 21. 9. to the end, and *chap.* 22. 1. But none can escape Gods hands, by feigning themselves *good men*, if they be not good to God, as they seem to be good to men. All these (Men and Women) well knew, that they were not the very persons which they seemed to be.

7. But now the first and great Question to be answered is, Whether in this *Histrionical Hypocrisie* (which is the greatest cheat in the world) a man may be an Hypocrite, and not know himself to be so? Answer first in gene-

ral: This Hypocrisie is the grandest and greatest Cheat of the cheating heart of fallen Man-kinde, as it is 1. A Cheat endeavoured to be put upon God himself. 2. A Cheat accomplished upon a mans precious and immortal Soul. 3. A Cheat for Eternity. 4. A Cheat in things of greatest importance, and not in trifles, &c. Therefore you have need to keep your heart with all diligence, that you be not cheated thereby in this worst kinde of Cheaterie. Secondly, I answer in particular. 1. Zanchy (who is called a Magazine of all Divine Literature) makes two sorts of Hypocrites. 1. Such as ~~know not~~ *themselves to be Hypocrites,* but think themselves sound, and good enough (and he instanceth it in that proud Pharisee, that thought himself as good as the best, Luke 18. as I have already shewn you in the foregoing pages. His second instance is in Paul before his Conversion, (who thought he did God very good service in persecuting the Church, Acts 22. 7. John 16. 1. and concerning the Righteousness of the Law he was blameless, Phil. 3. 6. although his blinde Zeal (which is as high metal in a blinde horse, or as fire in a Chimney-top) all that time transported him to persecute the Saints; all this he did ignorantly in unbelief; 1 Tim. 1. 13. And, those Scales (of Error and Ignorance) were not as yet ~~done away~~ *from his eyes,* Act. 9. 18. 'Twas not his purpose, but his mistake; hence

he

he found mercy; and when he had done so, he became as mad for Christ, as ever he had been against him, Acts 26. 11. 2 Cor. 5. 13. and his word [$\Delta\iota\omicron\kappa\alpha\sigma$] Phil. 3. 14. shews he had as much eagerness in preaching and pressing after the prize, as he had in persecuting Christs poor Saints and Servants.

8. There be others also, that bring a (third) Instance, to wit, *Simon Magus*, whom not only *Philip* took for a Beleever (and baptized him) but he might take himself for one in his Historical Faith, while he continued with *Philip*, Acts 8. 13. And when the holy *Simon* (*Peter*) had detected this wicked *Simon* (*Magus*) of Hypocrisie, yet was he not so wicked, but he begs the prayers not only of *Peter*, but of the other Apostles, unto God for him, and that for the pardon of his sin, that he might not be miraculously slain (as *Ananias* and *Sapphira* had been, Acts 5. 5. 10.) Pray ye to the Lord for me, Acts 8. 24. The second sort are such as know themselves to be Hypocrites, and their hearts are privy that they do but dissemble in all that they either say or do in the service of God; those be Hypocrites indeed, that know well (all along) themselves not to be what they seem to be, and not to be unto God, what they seem to be unto men. As concerning the first sort of these, whether they may (properly, and by a genuine Idiom of

Speech) be called Hypocrites, some Learned do doubt, saying, *A man cannot well be an Hypocrite, and not know it*; and their reason is this, because the true and proper notion of Hypocritie is, to *pretend* one thing, and to *intend* another; or to *intend* one thing, and *act* another.

9. The second particular Answer is this, That (notwithstanding what is said above in the first Answer) I cannot but affirm, (in a sound sence) *A man may be an Hypocrite, and not know himself to be one*, upon these following Grounds and Reasons. The first Reason is, As *Sincerity* may be in a man, and yet the man may not know it, (the most sincere Saints are ever most suspicious of their own Sincerity;) even so (according to the Rule of contraries) *Hypocrisy* may be in the Soul, and yet the Soul may not know it. That the former is true, is manifest; inasmuch as the *soundest* hearts are evermore the most *self-suspecting* hearts: No sooner had Christ said to his Disciples, [*One of you shall betray me*;] but immediately all the true-hearted of them were filled with holy jealousy, and each of them suspecting himself, said, [*Master, is it I?*] whereas the false-hearted *Judas* came lagging (all behinde) in this self-suspecting work. None are more filled with Jealousies (about the soundness and unsoundness of their hearts) than

than the soundest and sincerest Souls; but the Hypocrite is that fool of *Solomon's*, that trusts in the truth of his own treacherous heart, Prov. 22. 26.

10. The second Reason is, There is a *natural* Sincerity, and Plain-heartedness, (that arises from some mens *natural* Constitution) which may beguile the Soul, and make them think they are *Evangelically* sincere, when they are (in Gods account) no better than Hypocrites: You may observe some natural men so candid and ingenuous in their common dealings betwixt man and man, that they would not (for a world) deceive their Neighbour in any thing: This was the Sincerity of the Heathen King (*Abimelech*,) Gen. 20. 5, 6. who had not any purpose to wrong *Abraham*, or to enjoy *Sarah* any otherwise than as his Wife; what he did otherwise, was done out of Ignorance. This was indeed a good *Second-Table* Sincerity. This deceives many a Soul, although they (altogether) be strangers to the *First-table* Sincerity: a Sincerity as to man, may be in man, without a Sincerity as to God: This is (it must be acknowledged) a good *Nature*; but alas, tis no better than a *bad* Grace.

11. The third Reason is, There is likewise a *Moral* Sincerity (as well as *Natural*,) to wit, a good Nature, and a sweet natural Disposition notably improved, such as was in *So-*

ocrates and Seneca (those two great Luminaries in the Heathen world) eminently improved by a strict Education in the Liberal Arts and Sciences: How much more may such a sweet candid Disposition from Nature be higher improved, by a strict Education under the Administration of the Law of Moses, (than could be attained unto by any heathen Theology) such as Paul had (while a Pharisee) at the feet of Gamaliel, Acts 22. 3. and 26. 5. Moral Vertues, which are not infused (as Theological Graces be) but are acquired by a continued Instruction, and highly improved by a strict Education, may deceive many Souls; and such may conceive themselves sound persons, and in a safe Spiritual state and condition, yet stand upon a sandy foundation, and not upon the sure rock (that Rock of Ages, *Isai.* 26. 4.) Jesus Christ, *Acts* 4. 12. *1 Cor.* 3. 11. And hence *Augustine* calls the best products of this Moral Vertue, [*splendida peccata*] but shining sins. You see some things shine in the night, and yet that shining doth but proceed from Rottenness. [*Sordet in ore Judicis, quod fulget in conspectu Judicantis.*] that which is highly esteemed amongst men, is no better than [shining in worldwood, or] abomination unto God. *Luke* 16. 05. There may be [*malum opus in bona mentis*]. Actions materially good, yet Aims and Ends formally bad; as *Jehu's* zealous acti-

ons, which were not wrought in God, Joh. 3. 21. either *quoad fontem*, or *quoad finem*; his works neither flowed from a right Principle, nor tended to a right End.

12. The fourth Reason is, This sweet natural Disposition may yet be most highly improved under the Administration of the Gospel of the *Messias*, (more than under the Administration of the Law of *Moses*) which hath nobler *Enticements*, and better *Promises*, *Hebr.* 7. 19. 22. and 8. 6. and 9. 23. the Gospel hath a better Hope, better *Promises*, a better *Sacrifice*, and is a better *Testament*, a better *Covenant* than the Law: This Gospel-Administration may therefore bring some men to high Illuminations, to delightful tastes of Spiritual things, yea and to some inferiour Gifts and Operations of the Spirit also, as those in *Hebr.* 6. 4, 5. all which may satisfy the souls of men; and make them think themselves sound and sincere Saints and Servants of God, yet no better than Hypocrites in God's eye: Alas, there is *seeming* Grace, as well as *saving* Grace: There is no true Grace wrought by God, but Satan may have his counterfeit to it; he is God's Ape, and hath oftentimes imitated God. If God's Servants work Miracles in *Egypt*, Satans *Sorcerers* can do so with their enchantments: As there is a false Faith, and a false Hope, as well as a true and lively one, (every true Grace hath its

its Mock-grace) so there may be a *seeming* Sincerity, which is not a *saving* one.

CHAP. X.

Of the Hearts Treachery in Hypocrisie.

1. **H**AVING shewed you the first thing, to wit, the *Malady*, how you may be mistaken about your Spiritual estate; I come now to shew you the second thing, to wit, the *Remedy*, How such a weighty and mighty mistake may be prevented, that you put not an *everlasting* Cheat upon your precious and *immortal* Soul. In order hereunto, I shall first make some Discoveries of the common Causes, and groundless grounds of such a Mistake, the better to undeceive you from under the deceivings of your own deceitful Heart. And I the rather take this Method, because as in natural Distempers, when the Cause thereof is found out by their proper Symptoms and Indications, then is the Cure accounted to be half done: even so it is in Spiritual Diseases. The first false ground of those Self-deceivings may be, an *outward* Peace, and plenty of *worldly* Goods: How many do bless themselves herein, as if they were high in God's favour, because they do enjoy those low and common Blessings;

Blessings ; in the mean while not considering, that they which *have them*, may be *miserable with them*; and they that *want them*, may be *happy without them*: Paul was verily more happy in his chains of Iron, than King Agrippa was in his chains of Gold, as above, &c. and not understanding that the Sun-shine of Gods favour is made to fall upon the evil as well as upon the good, the *Sun shines* and the *rain falls upon the just and unjust*, Matth. 5. 45.

2. The Hebrew word for the [Sun] is [*Shemesh*,] which signifies a Servant ; intimating, that the Sun is the Servant-General to the world, shining indifferently upon the evil and the good, and imparting both heat and light without distinction to all: In like manner the Rain doth not only fall upon choice Flowers and Fruit-trees of the enclosed Gardens and Orchards, but also upon the common Briars and Brambles of the barren Wilderness: Divine Love or Hatred cannot therefore be read out of the having or wanting of these worldly things, Eccles. 9. 1. The vast Empire of the *Turks* is but a Crust (saith *Luther*) which the Master of the Family (the great Landlord of the World) casts unto a dog, no better doth he account that Grand Seignior. How many be there in the world, that have these temporal things given them, as *Michal* was given to *David*, to become a snare to him,
1 Sam.

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1 Sam. 18. 21. Thus mens plentiful *Tables* do become *Snares* to them, *Psal.* 69. 22. and thus all their Wealth and Honours may be given to them (as *Saul* was given to Israel, *Hos.* 13. 11.) in *wrath*, and not in *Mercy*: Oh then take heed of all self-deceiving inward thoughts about these transitory things, *Psal.* 49. 11, 12. How did that rich Fool [*διανοησεν*] talk with himself (*Dialogue-wise*) like a fool! he did not only [think within himself] but he also [talked to himself;] in casting up his Reckonings he was up with the more, and down with the less; and after a long self-deceiving debate to and fro, he at last comes to a self-blessing conclusion, to wit, of making his gut his God; whereas that very night he was shot like a bird with a bolt (while pruning her self in the boughs) and comes tumbling down to the earth: His glass was quite run out, when he thought it had been but newly turned, *Luke* 12. 17, 18, 19, 20. Thus also *Babylon* glorified her self, *Revel.* 18. 7, 8, 9. yet she shall not be glorified by God, for he hath appointed shame eternal for her, and *shameful spewing upon her glory*, *Hab.* 2. 16.

3. The second false ground of those Self-deceivings may be your good *Nature*, which you should always account but a *bad Grace*. Let a man have never so sweet a natural Constitution, never so complaisant and amicable a Dispo-

Disposition, yet 'tis but still a corrupt and depraved Nature: The first man defiled Nature (by his Fall,) and ever since Nature hath defiled Man, yea every Man, not only those that are morose, and of a cross-grain'd and crooked Temper naturally; but even those also that have the most compos'd, calm, and candid constitution of spirit from their birth only. The faithful Creator did sow good Seed in his own Soil, but the Envious one (that *Superfeminator*, Satan) came by night and sowed his tares, Mat. 13. 24, 25. This malicious Enemy (the Devil) would not stay to pour in his poison into every vessel of the heart of Man, as every man is born and comes into the world; but he takes a craftier course in pouring his poison into the very root and fountain of Mankind, to wit, into the first man (*Adam*) that so all the branches and streams (arising thence) might be poisoned also: God made man (at first) *upright*, but man (through the Devils instigations) hath found out many (sinful) *Inventions*, Eccles. 7. 29. God made man in his own Image; he had [Knowledge] in his Minde, [Rectitude] or rightness in his Will, and [Holiness] in his Affections; but the grand Cheater soon cheated him of this excellency (as men use to cheat children) with an Apple: Man is now of another make than God made him, [*totus homo est inversus Decalogus*] whole

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whole evil is in man, and *whole man in evil*, and he is turned upside down (by his Fall) into an universal opposition to the Law of God : hence the best nature in the world is no better than a *wild Olive*, Rom. 11. 24. and doth retain, yea maintain (and that very strongly) those two strong holds of Satan in it, to wit, (1.) *Enmity* against God and all goodness ; and (2.) *Union* with sin and all badness. Nature (of the best Edition) is but Nature still.

4. The third false ground may be, your mistaking *Civility* for *Sanctity*, or *Morality* for true *Piety* : There be some in our day that do cry up *Morality* for Grace ; but 'tis very observable, that since those Rationists (so called) have done so, the world hath more and more abounded with all kinde of irrational *Immorality* ; which seems as a testimony from Heaven against that lying Doctrine. 'Tis readily granted, that we must *render to Nature the things* that belong to *Nature* ; yet must we be as careful to render unto Grace *the things* that belong to Grace, that we may do wrong to neither of them, either to God or *Cesar*, Math. 22. 21. Now *Civility* or *Morality* is Nature (of the best Edition) rarely refined and dressed up, yea decked with her choicest and chiefest Ornaments : This is verily good (and 'twere well if there were more of it in the world) yet it is not good enough to make you appro-

approved of God in Christ; you may (notwithstanding all this) be as that house (which was possessed, dispossessed, and repossessed,) *Matth. 12. 43, 44, &c.* [an house empty, swept and garnished,] accordingly may your Heart be, 1. *Swept* well of foul Moral Vices. 2. *Garnished* handsomely with fair Moral Virtues. Yet 3. be no better than *empty* of Christ: You must have a better Righteousness than that which is only Moral (or *Pharisaical*) to make you currant Coin in the Court of Heaven; *Matth. 5. 20.* Alas, unless you have the *Salt* of Grace to season you, and the *Life* of Faith to animate you, all your Civility and Morality is but as gay Attire upon a Leprous body, and as Jewels and Bracelets upon the rotten and stinking carcase of corrupt Nature, which the *New-Novelists* are embalming, yet (notwithstanding all their perfumes) sends it out an horrible stench of Profaneness into all parts of the Land.

5. The fourth false ground of this Self-deceiving may be your mistaking of *Restraining* for *Renewing* Grace: the former is only, *Gratia gratis data*; but the latter is, *Gratia gratum faciens*, according to the School-Notion. *Restraining* Grace may indeed be called a Grace, as it is *freely given from God* to some reprobate and even rebellious ones, *Psal. 68. 18.* (as before.) Hereby *Saul* was not only *chained* up

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from hurting *David*, (as *Abimelech* had been from hurting *Sarah*, *Gen.* 20. 6.) but was made also to melt over him, *1 Sam.* 24. 16. and 26. 21. Corruption of the heart is like a Wolf in chains; the worst of men (even *Pharaoh* himself, that red dragon) was not always let loose upon *Israel*, but was wonderfully restrained, *Exod.* 8. 8. 23. 28. and 9. 27, 28. and 10. 16, 17. Yea and that old Serpent, the Devil (that great Dragon that set *Pharaoh* on all his wicked work against *Israel*) is (himself) sometimes chained up with a mighty chain of restraint, *Revel.* 20. 1, 2. still all this chaining amounts not to hanging; he is a Lion, a Devil still, though in chains. Take a Wolf, beat him black and blew, break his bones, knock out his teeth, cut off his claws, and chain him up never so fast, yea put a Sheeps-skin on his back; notwithstanding all this, his wolfish nature remaineth still; and if ever he be set or get at liberty, he will discover himself by worrying of Lambs, as bloody *Bonner* did by worrying Christ's Lambs, when he was set at liberty in the *Marian* days from his Confinement under King *Edward* the 6th, at which time while he was looking out at his Prison-window, that famous Lady saw him, which said, *It was never better with Christ's Lambs, than when such Wolves* (as he was) *were chained up.* And verily, most finners, yea the worst

worst in the world, have some kinde of restraining Grace, inasmuch as though they do as much evil as they *could*, yet never so much as they *would*, for there is a *Greediness* in them, *Ephes.* 4. 19. and they would sin *with both hands earnestly*, *Micah* 7. 3. Indeed, were not wicked men restrained from evil, (by natural Conscience, outward considerations, and the like) and constrained to be civil, there could be no humane Society amongst men. But oh the blindness of those that take this poor Counter, and set it up for a thousand pound as to God!

6. The fifth false Ground whereby your Heart may deceive you is, a mere *external Profession*, without the *power and practice of Piety*: As (1.) you may think well of your Spiritual state, because you are *born in the Church*. Alas, you may be born *in the Church*, and yet not be *of the Church*. Thus profane *Esau*, and scoffing *Ishmael* were (both of them) born in the Church, yet were they not of the Church: And so were those murmuring *Israelites* born in the Church in the Wilderness (so called, *Act.* 7. 38.) yet God was highly displeased with them, so as to *destroy* them there, for being *Murmurers*, *1 Cor.* 10. 5. 10. (2.) Because you enjoy *Church-Priviledges*; whereas those very *Israelites* (forementioned) had Sacraments for their dayly diet, and received

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ceived them every meal, yet were *destroyed of the destroyer*, 1 Cor. 10. 1, 2, 3, 4, 5, 10. Alas, 'tis not the [*opus operatum*] or bare enjoyment of Sacraments, and Church-Priviledges, that can save the Soul; but 'tis a blest improvement of Ordinances, and a true enjoyment of Christ in them, that must shew the truth and soundness of your spiritual state. The barren Fig-tree is nearer cursing, than the wild Brambles, the one being in the Garden, where and whence *better*; the other in the Wilderness, where and whence *no better* is expected. So that your being in the Church, and your enjoying Church-Priviledges, may aggravate your *Condemnation*, not evidence your *Salvation*.

7. The sixth false Ground of this Self-deceiving, as to your Spiritual state, may be your resting in a *Notional Knowledge*, without any *Practical* and *Experimental Knowledge*: There is a *form of knowledge*, Rom. 2. 20. as well as a *form of Godliness*, *without the power of it*, 2 Tim. 3. 5. Knowledge is (indeed) *the key of the kingdome*, Luke 11. 52. But you may have the wrong key (that will not open the door into the Kingdome) if you have not *saving and sanctifying knowledge*: Your *tree of knowledge* (if the tree of Life be not with it) *will want the sap of Grace*, and then 'twill bring forth leaves only. You may have *light* without

without heat; the Glow-worm and rotten wood do seem to have much light in them, but either of them (being cold by Nature) can have little heat. 'Tis a certain great Truth, that one single *Dram* of Saving Grace is worth a whole *Pound* of Notional Knowledge: Moreover, a Man is said to know no more than he doth practise; 'tis said of Christ [*That he knew no sin*, 2 Cor. 5. 21.] because he did not practise sin: No doubt but Christ had an *intellectual* knowledge of sin (for he had a perfect knowledge of good and evil) otherwise he could not have reprov'd it; yet had he no *practical* knowledge of it, and therefore is he said not to know it. As Christ knew no more of evil than he did practise (which was none at all;) so you know no more of good than you do practise: Knowledge and Profession without Power and Practice will make you (indeed) as *Rachel*, beautiful, but barren; and (as *Ephraim*) a *Cake not turned*, Hos. 7. 8. baked on the one side only, but plain dough only on the other side: these are cast-away Cakes (that are raw on the one side, and burnt or scorched on the other,) as unpleasant to the palate (in both the sides) amongst men; accordingly dough-baked Duties will not down with God. *Irreligious Honesty* and *dishonest Religion* are both (alike) cheek-alide Groats, and Cakes not turned to the Lord;

the former is for a *Second-Table* man, and nothing for the *first Table*; the latter is for a *first-Table-man*, and nothing for the *second Table*. Whereas the two Tables are clasp'd together, and should not (being all but one Copulative) be disjoyned or disjoyned by any *dispensatory Conscience*.

8. Now having discovered the false Grounds of Self-deceit, which are the true Causes of your Spiritual Distemper; in order to the compleating of your Cure, and to an effectual Application of the right Remedy, 'twill be expedient to inform you, how you may distinguish betwixt false grounds and true, that you may be undeceived. And that this may be done the more distinctly, and particularly; the second Question (to be answered) shall be, *How you may put a difference 'twixt Nature and Grace*, that you mistake not the former for the latter? To this I answer, You may have a good Nature, yea a Nature better than others; yet this is but a beautiful Abomination, and a smother way to Hell and Damnation: to mistake Nature for Grace, speaketh out as much blindness, and bewrayeth as much gross and sublime Ignorance, as to mistake the *burnt Temple* for the *built* one. Ezra comes to *Jerusalem*, findes the Temple *burnt*, but leaves it *built*: Could any Jew be so sottish as to put no difference 'twixt the
Temple

Temple as it lay in its own ashes (a ruinous heap) and as raised out of those Ruines a glorious Fabrick, much admired by Christ's own Disciples, *Matth. 24. 1.* Alas, Nature is the burnt Temple, (burnt down in the Fall) Christ our *[Exra]* or *Helper*, *Hebr.* comes and findes the Temple and Image of God demolished in you; he lays a new foundation; rejoyce in this, as they did, *Exra 3. 11.* but mistake not the one for the other, as if no need of Christ.

9. Grace is Christ's rebuilding the burnt Temple, and his restoring the lost Image (of God) in you; when he changes the old Nature, and makes you *to partake of the Divine Nature*, *2 Pet. 1. 4.* Thus when Christ comes to *repair his Temple*, he is said to be then as *the Refiner's fire*, and as *Fullers soap*, *Mal. 3. 2, 3.* to shew how the dross and dirt of sin is (even) so incorporated in the best (yet depraved) Nature of fallen Mankind, that Christ must be both fire and soap to the soiled Soul of man (in a Similitudinary way) before man can be a new man, a new creature, *created* (even out of Nothing, or out of that which is worse than Nothing) *in Christ Jesus unto good Works*, *Ephes. 2. 10. 2 Cor. 5. 17. Gal. 6. 15.* This corrupt nature is called *the wild Olive*, *Rom. 11. 24.* which must be broken from the old stock, and not only so, but

it must be engrafted into the noble Vine, *John 15. 1.* Christ Jesus, or into that good Olive-tree, *Rom. 11. 24.* This same spiritual engrafting of the branch (*which is wild by Nature*) is there said to be done [*contrary to Nature,*] which Phrase plainly sheweth, that Nature cannot contribute any thing (unless it be Contrariety and Contradiction, or Contrafaction) in this mighty work of Grace. *Plutarch* wonders at the Fig-tree, that it should be so bitter in its root, branches, leaves, stock and stem, and yet the fruit of it so exceeding sweet and luscious: But 'tis more to be wondered at, that such sweet fruits (as those of the Spirit) should ever grow upon the bitter stock of Nature, for [*Gratia unum tollit, sed attollit Naturam,*] Grace doth not destroy, but refine Nature. Man being by Nature in the very gall of bitterness, *Acts 8. 23.* Alas, none of his actings can be of a sweet savour unto God, until he be engrafted into Christ, and so partake of his sap and sweetness, and thence become a tree of Righteousness, *Isai. 61. 3.*

10. After this first Answer (which is general) the second Answer is more particular, to shew that Nature (in her highest exaltation) can never become Grace, for these following Reasons, drawn from corrupt Nature's defectiveness since the Fall: 1. As (1.) mere Nature can never teach a Man to feel the weight

and curse of a sin that was committed above five thousand years ago, to wit, *Adam's* eating the forbidden fruit, which brought in all Misery on mankind. (2.) *Nor can it* make a man sensible of original Corruption, and that he not only carries about with him a very body of sin, but also that the very spirits of sin runs in his blood; the feeling of which makes him cry out, [*Oh wretched man,*] Rom. 7. 24. (3.) *Nor can it* make a man see the sinfulness of sin, especially of that great Gospel-sin, (the sin of Unbelief) nor to see sin as the chiefest evil, and accordingly to hate it, and to love Jesus Christ as the chiefest good, *Joh.* 16. 8. 'Tis the work of Gods Spirit (and not of mans) to convince hereof. (4.) *Neither can Nature* instruct a man in the Doctrine of Self-denial, which is a Lesson that could never be learnt in Nature's School; For corrupt Nature can never teach a man to mortifie and destroy its own sinful self. (5.) *Nor can mere Nature* enable a man to prefer God before himself, upon this bottom of being perswaded that his Well-being dependeth more upon God, than upon himself: Nature's Lesson is [*Quisq; sue fortune faber;*] as if man were a God to himself, *Gen.* 3. 5. Which was Satan's first Insinuation into the first Man's sinning heart. (6.) *Mere Nature can never* make a man so resolute for Christ, as to endure abundance of evil,

evil, and to refuse abundance of good, that Christ may be retained, *Hebr.* 11. 36, 37. (7.) Neither could it ever yet reform and rectifie its own Irregularities, no not in the two greatest luminaries in her own School: Natural Knowledge could never straighten (or set to right) natural crookedness! This is evident in *Aristotle* (the most Rational man) and *Seneca* (the most Moral man) that ever the Heathen-world saw; yet the one kept his Strumpet, and the other was a biting Usurer, to their dying day. Oh bungling Nature! that was screwed up [*ad ultimum potentie*] to her highest peg in those her two darlings, yet could she not redress those evils, nor can she act any thing in a gracious manner, or acceptable to God. Wo to us, should Salvation depend upon her actings: Therefore *Austin* saith well, [*Sub laudibus Nature latent inimici Gratie*,] Cryers up of Nature are always enemies to Grace.

11. The third grand Question (in order to your undecerving) to be answered is, How doth Moral Civility differ from true Gospel-Sanctity? To this I answer; You may know that your Civility, and Moral Honesty, and a well-ordered Conversation towards men, doth only grow upon and flow from the stock of Nature (and not of Grace; or from some Supernatural Principles infused into your

heart, not from any New-birth, or Spirit of sanctification that *sanctifies* and renews the whole Man, Body, Soul and Spirit; 1 Thes. 5. 3.) and so is no better than a wild Olive, Rom. 11. 17, 24. by these following Characters: (First.) If you be civil only, and not thus sanctified, you will be top-full of spiritual blindness, Ignorance, and vain Imaginations about the things of God, and the good of your Soul. You will then look upon Faith as an easie work, [*'tis only believe,*] and on Salvation as a work of no such difficulty as is pretended, seeing that God is (as you will then think) All Mercy, and the tender of this Mercy is to all; and 'tis but crying at the last gasp, [*Lord, have mercy upon me,*] and this will be enough to waite you over into Heaven. These and such-like rotten Reasonings will abound in your ignorant Soul: whereas none can read the new Name, save only they that receive it, Revel. 2. 17. And these receivers do read no otherwise than that both Faith and Salvation are matters of very great difficulty; their own Experience and the truth of Gods Word doth meet exactly together: and they do smartingly finde, (1.) That it requires as much Almighty Power to work Faith in their hearts, as to raise Christ from the dead, Ephes. 1. 19, 20. And (2.) That the righteous (themselves) are scarcely saved, 1 Pet. 4. 18. that is, they have much ado to get to Heaven.

12. The second Character is, *Civility wanders in general Duties only, but mindes not special Duties*, such as Self-examination, Self-aborrancy, &c. And it consists more in the Negative than in the Positive part of the Law; yea, and is more conversant in the Duties of the second Table, than of the first: Whereas true Sanctity is of a more extensive property, and observes special Duties (such as Self-trial, Self-denial, &c.) as well as general; yea, and doth make Conscience of both Tables and parts of the Law; to wit, 'tis for the Positive part, as well as for the Negative; and is as much for *Holiness to God*, as for *Righteousness to Man*. The third Character briefly is, *Civility, or Moral Honesty takes cognizance of those sins only that make a great noise both in the Courts of the world, and in the Court of Conscience*; yet, while it scruples at Murder, Adultery, Drunkenness, &c. (called the *Filthiness of the flesh*, 2 Cor. 7. 1.) all along overlooks the *filthiness of spirit*, such as privy Pride, secret Hypocrisie, Security in an evil state, Formality in Duty, &c. which make but little noise in the world, and less noise in the Conscience. Small and secret sins (which lye not in view upon the borders of the Isle of man, but lye up in the heart of the Countrey undiscerned, undiscovered) these Civility overlooks; but true Sanctity (in the man whose eyes are opened

Numb. 24. 3.) may not, will not, cannot do so. The fourth Character is, *Civility will venture no further for its piety, than may consist with its peace*; it likes neither foul way, nor foul weather, in its passage and progress to its long home. 'Tis exactly of the Duke of Bourbon's minde, who told Beza, he would adventure no further into the Sea of Religion, than to get safe home to shore at night. The fifth Character is, *Civility can never count all his own Duties* [*οὐ βεβαία*,] or *Dogs-meat*, as Phil. 3. 6. 8. For this is a piece of natural Popery (born with us) to be Saviours to our selves, and to be saved by our own Righteousness, and not by the Righteousness of another, to wit, of Christ.

13. The sixth Character is, Where Civility is alone without Sanctity, there is always retained an Enmity in them against all those that over-run them in the practick part of Godliness, and that spend more time for God and the good of their Souls than they do; such persons will proclaim war against those zealous ones, for being too precise, and for being Righteous (and Religious) over-much, Eccles. 7.

16. Those Civilians would fain finde a more compendious way of worshipping God, saying, (with wicked Jeroboam) 'Tis too much for you to do so and so, 1 Kin. 12. 28. [*Religiosum oportet esse, non religatum*,] you need not be so

very

very strict and strait-laced in matters of Religion, you may provide more for your own ease and better accommodation: Thus they do plainly slander the sweet Laws of Christ's Kingdom, and the pleasant ways of heavenly wisdom, Prov. 3. 17. as if too heavy bonds and too sharp cords, Psal. 2. 3. not knowing that Christ's yoke is easie and his burden light, Matth. 11. 29, 30. and therefore not to be cast away, no more than their own Garters or Girdles. Thus also those [Devout persons] were Opposers of Paul, for his out-running them in his Devotion, Acts 17. 17, 18. And 'tis very observable, that no Church could be founded by the Apostle at Athens (the most famous City for Wisdom in all Greece) for they were too wise to be saved by the foolishness of Preaching, 1 Cor. 1. 23. those wise Greeks foolishly jeered at Jesus and the Resurrection, at a couple of strange gods, Acts 17. 18. 20. Their Philosophy and Enmity to the Power of Godliness consisted together. The seventh and last Character is, Civility can never make Gods Glory its ultimate End (as true Sanctification doth) but its utmost Aim (alas) is onely for pacifying, but not at all for purifying the Conscience: And the very height of its Ambition is to be pleasing and acceptable to men, more than to God: Hence Augustine calls mere Civility [*splendidum Peccatum*] a shining Sin.

14. The fourth great Question to be answered (in order to your undeceiving) is, How the may Restraining Grace be distinguished from Renewing Grace? Answer (1.) Restraining Grace is no more than an *awful* fear that God puts upon the Conscience of Man, which constrains him to forbear that Sin, which he doth not yet hate, and to leave what he doth not yet loath: Such a man is only chained up by his own fears (the dread of God is upon him) he is not yet changed from his sin. As the Dog forbears the Carrion, because his chain is too short, or his Masters Cudgel is over him. Whereas the grand Evangelical Motive is not *formidine pœne, sed virtutis amore,* fear of punishment, but love to Christ: Joh. 14. 15. [If ye love me, keep my Commandments,] and this Love of Christ should constrain us (both to forbear evil, and to perform good) 2 Cor. 5. 14. Hence the Apostle doth beseech us, by the Mercies of God, Rom. 12. 1. 'Tis true indeed this slavish fear hath little of Grace in it, yet 'tis better to have this servile fear, than none at all, Psal. 4. 4. and 36. 1. Gen. 20. 11. Where no fear is, there is no bridle to restrain from any kinde of extravagancy. Answer (2.) Restraining Grace doth not mortifie Sin, nor destroy the Root of it; but only puts a band of *Civilian* and *brass* upon it for a time, (as Dan. 4. 14, 15.) so that the budding forth, and the outward

outward Exercise of sin is only for the present hindred : Thus *Abimelech's* Lust was not (at all) mortified, although God *withheld* him from doing violence to *Sarah*; nor was *Laban's* heart *changed*, when God *chained* him up from harming *Jacob*, Gen. 31. 24. 29. 42. Neither was *Saul's*, in his deepest meltings over *David*; the old heart remains when it is *hedged* in from outward acts with a *thorn-hedge* of Affliction, *Hos.* 2. 6.

15. The (3.) Answer is, Such as have *Restraining* Grace only, (and not *Renewing* Grace also) 'tis their *great trouble*, that they are *held in* so much and so long in the stocks of Conscience : Alas, they would gladly be enlarged, and set at liberty again (as gladly as a man that is set fast in the stocks, would be set out of them at liberty) that they may finde out their own old paths again, *Hos.* 2. 6. They do grudge at the hedge and wall that God hath set 'twixt them and their sin : Whereas we finde *David* (with his new heart) *blesse* God for *hindring* him from doing evil, 1 Sam. 25. 33, 34. But those men murmur that they are hindered by this *Restraining* Grace, and not any real Diminution of the inward substance and quality of it. The (4.) Answer is, This *Restraining* Grace is always [*ab-extra*] proceeding from an external cause or original; as the burning Bush, Exo-

Ans 3. 2. had the light of fire continued upon it; but the heat thereof was restrained by an outward over-ruling Power. And so it was with the fiery furnace, *Dan.* 3. 27. which had heat (as well as light) only it was chained up, and restrained at that time; the great God of Nature can chain up any particular nature. In both these Instances, God restrained the combustible matter, so that the green leaves of the Bush, and the living bodies of the Men were not so much as singed by it. Thus also God restrained the hungry Lions from devouring holy Daniel, *Dan.* 6. 20. and thus likewise God restrains the rage of men, *Psalm* 76. 1. 'Twas not any inward Principle that restrained profane Esau from harming his Brother Jacob, but it was an outward awe of his aged Father, *Gen.* 27. 41. The days of mourning for my Father are at hand, and then will I slay my brother Jacob.

Thus it appears that Restraining Grace differs from Renewing Grace, [*quod fontem*] the fountain and original from whence they flow; the latter is from an inward Principle, the former from an external Cause or Motive, as is exemplified in Scripture; (1.) 'Twas Pharaoh's knowing Joseph that made him courteous to the Israelites, and that restrained him and his people from exercising cruelty to them, *Exod.* 1. 8, 9, 10. (2.) 'Twas a Reverence that

that the Israelites had to *Joshuah* and the Elders, &c. that restrained them from their Idolatry, from their worshipping of *Baalim* and *Ashtaroth*; *Joshs*. 24. 31. and *Judg.* 2. 7. 10, 11-13. (3.) 'Twas an awful respect that *Joash* had to *Jehoiada*, which moved him to do right in the sight of the Lord; all the days he lived with him to instruct him; *2 King.* 12. 2. whereas after *Jehoiada's* death, King *Joash* bearkened to his flattering Courtiers, and left God's Temple to worship Idols in the Groves, *2 Chron.* 24. 14, 17, 18. And thus it is with all those that carry well for the sake of a godly Father, or Mother, or Master, or Minister, while they live, to awe and instruct them; but (as if akin to profane *Esau*) after the death of those, then they run into excess of Riot and exorbitancy. The (5.) Answer is, And as they differ each from other, [*quoad fontem*] so likewise fifthly, [*quoad finem*] according to the End to which they have a tendency. Restraining Grace is principally for this end, to uphold Societies in the World, especially that Society of the Church! (as above.) Its End is for the good of others, more than of a mans self that receives it; but renewing Grace is primarily for the benefit of the Receiver, and secondarily for others.

17. The 6. and (last) Answer is, They do differ in their *Extent and Latitude* in respect

of

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of those four Circumstances : 1. *Person*.
2. *Time*. 3. *Subject*. and 4. *Object*.

(1.) In respect of the *Person*. *Restraining* Grace is given to the good and bad promiscuously; but *Renewing* Grace is given to the good only : Thus the former was conferr'd upon the Heathen King *Abimelech*, upon wicked *Saul*, and the like, as before ; and the reason is, because the End of it is for the good of others, as is aforesaid. 'Tis possible that the receiver of *restraining* Grace may receive no benefit at all to himself by it, especially no benefit that *accompanies* Salvation, *Hebr. 6. 9.*

(2.) In respect of *Time*. *Restraining* Grace may binde up a man from evil for a time only, and the man afterwards may have the reins of the bridle laid upon his neck, and he left loose to run riot in the hands of his own counsel ; as *Israel*, *Joash*, &c. aforementioned, and as *Saul*, *Herod*, and many others. (3.) In respect of the *Subject*. *Restraining* Grace may binde the hand, when not the tongue or the heart ; it may leave both them at liberty. Thus *Saul's* hands were sometimes tyed up by *David's* Innocency and *Jonathan's* Intercession, while his tongue and heart were at liberty to do *David* a mischief. (4.) In respect of the *Object*. *Restraining* Grace may lay fetters upon a man in his way to this or that notorious sin, and yet the man may have elbow-room

enough in his way to other sins. Thus Herod was restrained by his reverence to the Baptist, from doing many evils (*in his doing much good*, Mark 6, 20.) yet was he at liberty for his sinning with *Herodias*: Whereas renewing Grace (as it differs both as to its fountain and as to its end, so) 'tis distinguishable in all those four Circumstances; 1. 'Tis not so Common. 2. 'Tis more Durable. 3. More Extensive to all parts and faculties of body and soul. And 4. More Universal against all sin.

CHAP. XI.

Of the Hearts Treachery touching Actions.

1. **H**AVING discovered the Treachery of your Heart touching your state (both Temporal and spiritual) I come now to discover what it is touching Actions: which are threefold, *Natural*, *Civil*, and *Religious* Actions. Concerning your natural and civil Actions, how you ought to watch your Heart from being deceived herein, I must refer you (for brevities sake here) to my *Crown and Glory of a Christian*, pag. 78. to 121. which I may enlarge

large upon (if the Lord lengthen out my tranquillity) in due time, that this *Treatise, Of the Treachery of the Heart*, may not swell into a too bulky (and above a pocket-)book : touching your Religious Actions (which I therefore shall handle here only in the general, referring you to every particular Religious Action or Ordinance, (in my *Walk and Work of a Christian upon Earth, till he come to Heaven*.) And these Religious Actions are principally two : The first is, your performing of Duties ; and the second is, your exercise of Graces.

I. Of the first of these ; to wit, Take heed your treacherous heart deceive you not in your performance of Duties. In order hereunto you must know, That [*DUTY*] is your Homage and Fealty, which the creature (Man) owes to his great Creator ; 'tis your poor Pepper-corn you must pay to the Landlord of the world ; 'tis the Souls reciprocation unto God, shewing forth the praises of him (as your first-fruits to him) who hath called you out of darkness into his marvellous light, 1 Pet. 2. 9. The love of God constrains you, 2 Cor. 5. 14. to say, *What shall I do unto thee, O thou Preserver of men,* Job 7. 20. A gracious heart is of a rendering Disposition, Psal. 116. 12. and can never do enough for God, that hath done so much for it ; you must be ever Praising the glory of his Graces. Ephes. 1. 6. in due and daily Duty, which

which you may neither neglect, nor carelessly perform.

I. *The Malady.* 2. *The Remedy.*

First, *Of the Malady.*

2. The first Deceit of the Heart in respect of performance of Duty to God (which Mercy from God always requires) is, your Heart may be remiss and negligent therein, not only before, but even after sincere Conversion.

(1.) Before Conversion, *Your heart will then love a lazy Religion*, (although some Conviction to Duty be upon you) and such as *costs you nothing*, or very little; whereas holy David *would not offer* to the Lord his God, that which *did not cost him* something, 2 Sam. 24. 24. He would *honour God with his substance*, Prov. 3. 9. and lay out some cost for him, as the good Woman did in her *Spikenard of great price*, John 12. 3. Whereas the Duty (which the unconverted perform) is either *none*, or as good as *none*; there is small difference 'twixt [*Nequam*] and [*Nequicquam*], as good never a whit, as never the better: Though the carnal Jews (undoubtedly) in their seventy years Captivity *prayed often*, as well as *fasted often*, Zech. 7. 5. Yet Daniel excellently accounts for them, as if they had performed no duty at all; [*Yet made we not* (at all) *our prayer to God*,] Dan. 9. 13. because they did it lazily, and more for breaking off their chains, than their

their *sins*. Thus likewise *Paul* (in his carnal and unconverted estate) while he was educated in the *strictest* Order of the *Pharisaical Religion*, *Acts* 26. 5. and (no doubt) [*said*] his *Prayers* often, yet all that time never [*made*] his *Prayer* (as 'tis phrased, *Job* 22. 27.) unto God at all; and therefore he was never reckon'd to pray (*indeed*) until after his Conversion, *Acts* 9. 11. Yea, and (2ly) after Conversion, Oh what a *secret willingness* will you finde in your treacherous heart, either *altogether to omit duty*, or to be *sleight and perfunctory* in the performance of it: Smarting Experience will suggest to you something of an *over-satisfying* content, sometimes to be disappointed of duty. Ask your Heart, Hath Morning-occasions and company never hinder'd you of your Morning-duty, or (at least) made you to post it cursorily over? But you must know, that though God (upon some occasional *hindering Occurrences*) may give you a *Dispensation* for this or that particular hour of Duty, yet that Dispensation may not be construed by you as a *plenal discharge* from Duty.

3. Indeed many persons plead their multitude of business to be their hinderance from performing of Duty; but I say, not only, that *multitude of works* wants not (in) no more than *multitude of words*, *Prov.* 10. 19. *Eccles.* 5. 3. but also the more business and occasions you

have in the world, the more need you have to perform Duty (more strictly) for sanctifying those your many Occasions: for your Employments (as well as your Enjoyments) should all be sanctified by Prayer, 1 Tim. 4. 5. *House-occasions, and Rict occasions, yea all occasions stand in need to be sanctified, Levit. 27. 14. 16. 18.* Reverend Mr. *Pembble* saith (excellently, that there is no outward Calling so Very full of various Employments, but that in the space of twenty four hours, some time might be spared and redeemed for Religious Duties. 'Tis true, God doth not expect so much Duty from you (that live in an outward Calling) as he doth from those whose Calling is the Ministry (who should dedicate their whole times and their whole talents unto God) yet know, that God gives to none a license to be lazy; and if you neglect your Duty to God, you will be in danger of Judgments from God, [Let us go and sacrifice to our God, lest he fall upon us with his plagues] Exod. 5. 3. As omission of Diet breeds Diseases in the Body, and makes work for Death, or for the bodily Physician: So omission of Duty breeds Distempers in the Soul, and makes work for Hell, or for the Soul-Physicians: Alas, it was Omission of Duty (a Sin of Omission) that banished Moab from the Church, to the tenth Generation, Deut. 23. 3, 4, 5. and that Downbrought many to the pit of Hell, Matth.

25. 42. And if you be lukewarm (only) in Duty, (though you omit it not) God will spue you out of his mouth, Revel. 3. 16. into some base place; any (the worst) place is good enough to receive God's spewings.

4. The second Deceit is, When you are brought from Sin to Duty, and from the Omission to the Observation of it; then may your heart deceive you in overvaluing Duty, in living upon it, and resting in it: We are not ignorant of Satans devices, 2 Cor. 2. 11. that envious one. If he cannot keep you too much on the left hand, he will throw you too far on the right, and make you set up duty in Christs stead; and cause you to give it that honour, which is due to Christ: Just as Darius his Mother did obeisance to Ephestion, mistaking him for Alexander (himself) saluting the Favourite for the Prince. When the Devil (in conjunction with your own heart) can no longer prevail to make you undervalue Duty (in neglecting of it) then (alas) he will strongly tempt you to overvalue Duty, and to set it up as a Saviour to you; well knowing how offensive it is to Christ to juggle in any Competitors or Corrivals with him in the matter of Salvation, who will be one and all, or he will be none at all; As Christ trode the Wine-press alone, Isa. 63. 3. to bring you into his Wine-cellar, Cant. 2. 4. So besides him, there is no Saviour, Isa. 43. 11.

And

And though Christ must sit upon the Throne himself alone, yet then will he have his Train (to wit, Holy Duties) to fill the Temple, *Isai. 6. 1.* So that you must distinguish them, and know the one from the other, as your Father *Abraham* knew his Lord (Christ) from the two created Angels, *Gen. 18. 2, 3.* You must give to duty the things that are duty's, and to Christ the things that are Christs: The three Wise-men, when they saw the Star (that was their guide to Christ) did not fall down to worship it, but Christ himself to whom it led them. They did not offer their Gold, Myrrhe, and Frankincense to the Star, but to Christ, who is called *The bright and Morning Star*, *Revel. 22. 16.*

5. As the Dyal cannot tell you what is the hour of the day, unless the Sun do shine upon it; so your best Duties cannot show you any hour or time of Joy, any further than while *The Sun of Righteousness* (the Lord Christ, *Mal. 4. 2.*) doth shine upon them. Alas, what doth *Elijah's* Mantle signifie to *Elisha*, unless he have also the Lord God of that Mantle, *2 Kin. 2. 14.* Therefore take heed you rest not in bare Duty; you must not live upon duty, but upon Christ in duty; for your life is bid with Christ in God, *Col. 3. 3.* You must let go your Duties in point of Justification, and yet hold them (as your life) in point of Sanctification; for Duty should not dye while you live;
you

you must do them, but you may not glory in them, [*Let him that gloryeth, glory in the Lord,*] 1 Cor. 1. 31. Thus blessed Paul suffered the loss of all his duties, [*Non quoad substantiam, sed quoad qualitatem & officium justificandi,*] Phil. 3. 7, 8. He did not depend upon his Duties for his Justification (as before he had done in his Pharisaical state,) nor laid he now the stress of his Salvation upon them, but he cast the great burden of both upon the Lord, Psal. 55. 22. Alas, as your goodness (in Duty) extends not to God, Psal. 16. 2. and you cannot be profitable to him, Job 22. 2, 3. God receives nothing at your hand, (by all) Job 35. 7. So when you have done all you can, you are still but an unprofitable Servant, Luke 17. 10. Your best Duties are but filthy rags, Isa. 64. 6. though they be pure in the fountain, as flowing from the Holy Spirit, yet are they muddy in the stream, as they run through the dirty channel of your corrupted heart; and therefore those Popish Doctrines (of Merit *de Congruo*, and *de Condigno*, and of *Supererogation*) are no better than lying Doctrines.

6. The third Deceit of the Heart is, After you have been an overvaluer of Duty some time, Satan (and your own heart) may beguile you, 2 Cor. 2. 11. to become an undervaluer of Duty again in the days of your Knowledge, as before you had been in the days of your Ignorance:

rance : Thus the Adversary of your Soul will
 toss you into extremes, backward and for-
 ward, yea and backward again, making you
 to sleight and contemn Duties again, but up-
 on another bottom now ; to wit, under a pre-
 tence of making Christ your All : As if Christ
 had given you now *a license to be lazy* : But
 surely you never so learned Christ, Ephes. 4. 20,
 As you have received Christ Jesus the Lord, so
 should you walk in him, Col. 2. 6. and being de-
 livered (by him) therefore must you serve him in
 Holiness and Righteousness all your days, Luk. 1.
 74, 75. And seeing you are bought with the
 price (of his blood) therefore must you Glorifie
 him with your body and spirit, 1 Cor. 6. 20. for
 you are not yet come to your rest, Deut. 12. 9.
 and until you be come to your eternal Rest
 (or Sabbath) you must not cease from your
 spiritual work, labour or duty, Hebr. 4. 10.
 So that Duties must not dye, while you live ;
 and as long as you are on this side Heaven, so
 long must you be doing Duty on Earth ; This
 is the place of our performing work, and that
 of our receiving wages : You may not transfer
 all your work from your self upon Christ, as if
 nothing were due from you, and to be done
 by you. 'Twas a good Saying of Austin's
 [*Acti agimus, & servati sumus ut serviamus.*]
 We are acted by the Spirit of Christ, that we
 (our selves) may act for Christ ; and we are

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saved by our Saviour, that we may serve
our Saviour. Though God made us without
our selves, he will not (saith that Father) save
us without our selves: There is a triple-Ho-
mage (to wit, of Reverence, of Obedience, and
of Thankfulness) which is your poor Pepper-
corn you must carefully pay to the Lord and
Landlord of all your Mercies: They that
would have healing, there is something re-
quired to be done by them; they must step into
the opened Fountain, Zech. 13. 1. as the diseased
did into *the Pool of Bethesda*, Joh. 5, 4.
7. If you compare Revel. 1. 6. with 7. 14.
together, these two Scriptures will shew you,
that not only Christ doth wash you, but that
you must also wash your self in the blood of the
Lamb; and hence is it, that the Lord calls
upon you, to this washing work, Isai. 1. 15.
God will give you Grace, just as Boaz gave
Ruth corn, Ruth 2. 15. He could have given
her an Ephah of Barley (ready winnowed to
her hand) without more ado; but mark, she
must gather it up into gleanings, and beat it out
of the ears, &c. Though the corn was Boaz's
gift, yet all this was Ruth's duty, which was
all the price she should pay for it. Thus the
very Heathen could say, [*Dii laboribus omnia
vendunt,*] God sells all his blessings for mans
labour; 'tis all one charge to him, yet thus he
gives both Grace and Knowledge; and God's
promise

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promise of Mercy is no exemption to man from Duty. He promis'd deliverance from the *Babylonish* Captivity, yet *for that will he be enquired after*, Ezek. 36. 12. 37. [*Ora, labora, & ad mota manu invocanda est Minerva,*] were good Sayings of wise Heathens. Duty is the way to Mercy: Oh then take heed of being weary of duty, (which is near of kin to a reprobate minde. A Child of God may be weary in it, but never of it, for he is a *serving Son*, Mal. 3. 17. If once you become too good for duty, you'll assuredly prove too weak for holiness: A little Child gathers strength by its due and daily sucking the breast, but if it be Tongue-tyed, or hindred from sucking by any other impediment, 'twill sensibly (as well as insensibly) soon pine away. Our Spiritual life is as our Natural life, both which Lives are within us, yet neither of them do arise and are nourished from our selves, but from something that is without us. Hence is it, that you stand in as much need of daily bread for your Soul, as you do for your Body: And this Bread of Life comes dish'd up to you in divine Duties. Therefore by these things you live, and herein is the life of your spirit, Isa. 38. 16.

8. The fourth Deceit of the Heart herein is, 'Twill wander from God in duty, it cannot match with Christ one hour, Matth. 26. 40. nor attend the Lord without distraction, 1 Cor. 7. 35.

much less can you *abide* with Christ *one whole day*, (as those Disciples did) *Joh. 1. 41, &c.* your *spirit will not be stedfast with God*, *Psal. 78. 8. 37.* but your heart will *deal unjustly* with him, and *start aside* from him like *a deceitful bow*, (as above) *vers. 57.* 'twill be like *Reuben*, as *Unstable as water*, *Gen. 49. 4.* This is for Lamentation, and should be for Lamentation to you, that you should bring such a slippery heart before the Lord in Duty, that will not serve God so entirely, as it has served sin: Alas, you have served sin with your whole Heart, (Soul and strength) but you could never serve God so: your *heart hath been divided* in his service, *Hos. 10. 2.* We are (all of us) too much [*divided*] double-soul'd, or double-hearted, (as *James* phraseth it,) *Jam. 1. 8.* hence cometh our unstableness in Duty, and our halting and halving 'twixt God and the world, and 'twixt Christ and sin: This is that corruption which that Apostle calls upon us to *cleanse away*, (cleaving so fast to us) *Jam. 4. 8.* and then there would be more Constancy and Evenness, more Stability and Entireness in our *Minds, Months and Manners* before the Lord: This is absolutely necessary in all those that *draw nigh to God*, *Levit. 10. 3.* and the contrary is *abominable*, *Isai. 29. 13.* We may (all of us) say in this case as *Joseph's* brethren said in another case, [*We are verily guilty,*]

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guilty,] Gen. 42. 11. Therefore you have need
to watch your heart, (Prov. 4. 23.) like a thief,
that will either steal away from you by fraud,
or break away from you by force, ere ever you
be aware. And to pray with David, Lord, fix
and unite my heart, [that, as thou art God alone,
so my heart may be to thee alone,] Psal. 86. 10,
11. Lord, bend it and ~~bende~~ *bende* it fast with cords,
(as a Sacrifice or untamed Heifer) to the horns
of the Altar, Psal. 118. 27. that you may serve
God with singleness, 2 Cor. 1. 12. cleaving to
him with full purpose of heart, Act. 1. 23.
Deut. 30. 20. and sitting close to him, (as the
word [*in compass* *cor*], 1 Cor. 7. 35. signifies) as
close as Mary did to Christ, Luke 10. 40. while
Martha was distracted with many things, 21. 10.
9. The fifth Deceit of the Heart is, *It will*
be weary of Duty, as well as wander in and
from Duty: *this* ~~shows~~ *shows* in *what*. If your heart
be divided, disjointed, and (thereby) disabled
for Duty (for [*Anima dispensa fit minor*] a stream
divided into several channels runs the weaker,
[*It is unita fortior*,] if contracted into one, the
same becomes the stronger.) It will soon also
grow weary of Duty, and cry, *Oh what a wear-*
iness is it, Mal. 1. 13. where the Jews come
puffing and blowing into the Temple, as if
they had lost their pant with carrying some
Carriage-sheep upon their shoulders for Sacri-
fices: as if God had called them to no other
[*waiting* service]

service, but servile drudgery; but God (know-
ing the language of their hearts) detects their
Hypocrisie, telling them, he presseth upon no
man, neither liketh he that service that is
pressed out of people, as Verjuice is pressed
out of Crabs: All his Saints, Subjects and
Soldiers are Volunteers, *a willing people*, that
bring their Free-will-offering to him, *Psal. 110.*
3. They dare not cry out of weariness as
those did, nor account the Sabbath a burden,
as they did in *Amos 8.5.* who were (as it were)
in the stocks, or little-ease all the Sabbath-
service, though they do (themselves) perform
no better works than dead works all the time,
either for fashions sake, or for fear of the Law.
Oh let it not be so with you, let the Sabbath
be a day both of *desires* and of *delights* to you,
Isa. 58. 13. and take as much pleasure there-
in, as one walking in the Spring-garden of
Spiritual Duties (arm in arm, and heart in
heart) with your dear Lord Jesus: you must
not only [*Deo servire, secl & adulari,*] be unfa-
tishable, unwearied in his service, as one that
never *does* enough for him, that hath *done* (and
suffer'd) so much for you.

10. The sixth Deceit is, *You may look more
at the Acceptation of the Action performed, than
at the person performing:* 'Tis true, in the Co-
venant of Works, (the first Covenant) God
first accepted of the Action, and then of the
Persons

Person; for the tenure of that Covenant runs in those terms, [*Do this and live.*] *Ambrose* (the Father) hath an excellent descant upon it; to wit, [*Homo prius probandus, quam approbandus.*] Man must first be proved (in this Covenant of Works) before he be approved: When God (the Creator) called all his created things good, and very good, at the end of every days Creation, yet when he had created Man, he speaks not one word of the goodness of his creature [Man,] and why so? 'Twas because Man must first be *tryed*, and then (if he deserved it) *commended*; but alas, Man [*bal Jalin, non pernoctavit*] abode not one night (as the *Hebrew* word signifies) in his honourable estate, wherein he was created, *Psal.* 49. 12. He failed in his action, so God accepted not of his person: But 'tis otherwise in the second Covenant (the Covenant of Grace,) for herein the person is accepted first, and then the action from that person; As in the case of *Abel*, *Gen.* 4. 4. and *Hebr.* 11. 4. his Sacrifice was respected and accepted, because by Faith his person was justified; [*The Lord had respect to Abel, and to his offering.*] God's respect there was first to his person, and then to his Action or Offering: Whereas the first Covenant was made betwixt an holy man, and an Holy God; Man then stood upon his own legs, and by his own strength, and he had then no back-door,

no surety : But this second Covenant is made with us in Christ, and 'tis now, *Live and do*, (as the first was, *Do and live* ;) because we live in Christ, that therefore we *do* our actions acceptably in him, *Ephes. 1. 6.*

11. The seventh Deceit is, *You may look that your person may be accepted (in Duty) more for the Actions sake, than for Christs sake* : If your heart be not lifted up and raised to a due height in Duty, 'twill be a low creeping heart, and then will it pore too much on self, and the Duty done, and too little on Christ ; Whereas no Israelite was to offer up his own Offering, but he must put it into the hand of the Priest (who was a type of Christ our High-Priest) and *he must both bring it, and burn it before the Lord* for the Israelite, *Levit. 1. 15.* You should therefore eye your self less, and your High-Priest more in all your Duties ; especially considering, that 'tis he who carries the names of all the Tribes of Israel upon his Breast-plate into the Holy of Holies, *Exod. 28. 29.* 'Tis he who must present your person with acceptance to his Father, saying, *Lo here am I, and the children which thou hast given me*, *Hebr. 2. 13.* Yea, and 'tis He that must present your actions too, or they will never come with acceptance upon Gods Altar, *Isa. 60. 7.* 'Tis Christs work to pick out the Weeds from the Flowers in all our Duties, he takes away the Iniquity of our

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holy

holy things; and what Flowers and Fragrancies (of his own Spirit) he finds in our Duties, *Cant. 4. 16.* those he binds up in Nosegays, and so presents them to the Father for us: He Eekes out all our defects with his own fulness of *sweet odours*, *Revel. 5. 8.* and *8. 3* presenting nothing to God, but what is pleasing to him, as perfumed by his Merit.

12. The eighth Deceit is, *You may be puffed up with Pride after enlargement of Duty*: When Spiritual Fire is at any time vouchsafed to be sent down from Heaven upon your Heart in Duty, then is Satan's time in tempting you unto *Self-admiration*, whereby you may forget the heart-warming presence of God at another time: This is Satan's Chymistry, to bring evil out of good; to wit, Spiritual Pride out of a divine (enlarging) presence, which is quite contrary to God's Chymistry, in bringing good out of evil; to wit, a sanctified Use of temporal trouble. Indeed God would never suffer any sort of evil (Natural or Moral) to be in the world, if he knew not how to extract some good out of all evil. The spirit of (or spiritual) Pride is the worst sort of Pride, as the spirit of poison is the worst sort of poison. [*Corruptio optimi est pessima.*] As this sort of pride is the corruption of the best thing (to wit, divine Duty) so it becomes, to be of the worst nature, *Morbus Satanicus*, the Devils Disease.

Fr. Tis the worst kinde of Theft, as it is a stealing
 from God his declarative Glory; 'twas Ber-
 nard's Descant [*Uxor gloria viri, & gloria uxor*
Dei] as the *Wife is the glory of man*, 1 Cor. 11. 7.
 To Glory is the wife of God, and therefore
 God is as jealous of his Glory, as a man is of
 his wife; [*His Glory he will not give to another*,
 Isa. 42. 8. 12. *Will a man rob God?* Mal. 3. 8.
 'tis as sublime an Impudence, as to rob the
 King of his Queen; and yet this you may do,
 in robbing God of his Glory (the chiefest
 Flower and Jewel of his Crown) when you
 exalt your self (after enlargement) more than
 your God, which is a grosser and greater
 Crime than that which proud *Haman* was
 charged withal, [*Will he force the Queen before*
my face,] Esth. 7. 8. Hence arose that harsh-
 sounding Sentence of *Austin*, [Duty damns
 more than Sin, and Duty damns more than it
 saves,] the sound sense whereof must be this,
 When men are found priding for duty, and
 resting in duty, the Devil deceives them, and
 so far their duties have accidentally a damning
 nature, especially when they are deceived with
 seeming for saving Duty; As the Witches in
Lorain (which Dr. *Preston* speaks of) were de-
 ceived by some seeming broad pieces of Gold,
 which proved at last no better than an heap of
 yellow dried leaves of the *Aspin-tree*; thus
 when we write up service, and God writes it

up *sin*; Satan cheats us with seeming Service and in this sence Duty (accidentally) may damn. Duty (indeed) saves none; that is Christs work to save, and not the work of Duty: Duties be good Evidences (as Graces be) but both be bad Saviours.

13. Thus far of the first thing, to wit, the *Malady*. The second particular is the *Remedy* briefly; Would you have relief against those deceits aforesaid, then take these following Rules. Rule the (1.) *Minde the Principle you act from in Duty*; God looks more at the principle of Duty, than at the performance, or Duty it self; he looks not so much at what you do, as [with what spirit] you do your duty. Alas, a *Cain* may offer sacrifice as well as an *Abel*, Gen. 4. 3, 4. and a *Doeg* may step as far into the Sanctuary as a *David*, 1 Sam. 21. 7. yea, a proud Pharisee may step far further into the Temple than a penitent Publican, Luke 11. 10, 11. 13. yet with differing spirits and principles: All your Deeds and Duties should be made manifest *that they are wrought in God*, Joh. 3. 21. that is, from a good principle, as well as from a good End: *Jehu* did excellent things for God, 2 King. 10. 16. yet that which spoiled all was, that all his high and noble exploits did spring from a low and ignoble spirit and principle, in not pursuing Gods praise so much, as his own promotion.

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The (2.) Rule is, *Go forth in the strength of the Lord into every Duty*, Psal. 71. 16. Take heed of fetching Materials of Duty from your self, making Duty a matter of Wit, of Memory, and of natural Abilities. Alas, this is but *a lifting up your own tool upon Gods Altar* (which will not polish, but pollute it,) Exo. 25. 25. Duties that are made up of parts, words and wit (as *Abanah* and *Parphar*, rivers of *Damascus*) may indeed scour, but 'tis Duty done in Gods strength (as *Israel's Jordan*) can cure the Leprosie, 2 Kin. 5. 12. 14. As *Elisha's* staff in the hand of *Gehazi* cannot cure, 2 Kin. 4. 29, 31. so Duties (performed never so gloriously by our own abilities) cannot help: what cares Satan for all their Adjurations, Act. 19. 13, 14, 15. where he sees not, feels not the evidence and demonstration of God?

14. The third Rule is, *Never sit down satisfied in Duty, without the supply of the Spirit of Jesus Christ*, Phil. 1. 19. who must help your infirmities, Rom. 8. 26. Gre. [*συναρταυβαιδαι*,] lift with you as at a log, and bearing up the heavier end of Duty for you; God said sometimes [*'Tis not good for man to be alone*,] Gen. 2. 18. 'Tis not good that man should be alone at any time, but especially in Duty; he stands in as much need of an helper for his Soul, as he doth for his Body. *Martha* would not serve Christ alone, but she would have Christ to bid

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her Sister (*Mary*) help her, Luke 10. 40. So do not you serve Christ alone in Duty, but desire him to bid his Spirit help you therein. Christ tells you, [*χωρίς μου*] *scorsim a me, without me* (and my Spirit) *you can do nothing*, Joh. 15. 5. you cannot pray as you ought, Rom. 8. 26. As you must do Duty from a principle of Life (habitual Grace, or a renewed frame of heart in Faith and Love) so you must call in the help of the Spirit, to excite that spring and principle, crying, *Awake, O North-wind, come thou South, blow upon my Garden, &c.* Cant. 4. 16. and praying, *Lord, quicken me in thy way*, Psal. 119. 37. As endeavours [without God] cannot, so God [without endeavours] will not quicken that spiritual principle; the flint must be struck upon the steel, or there is no fetching of fire out of it: You should stir up your self for, and interest Christ in all your Duties, that *the sword of the Lord and of Gideon* may go (hand in hand) together, Jud. 7. 18. 20. The (4.) Rule is, *Do Duties for right Ends*, as well as from a right Principle, by a right Strength, and with a right Supply. Right ends of Duty are, 1. That God may be honoured by it. 2. That your thankfulness to the God of your Mercy may be expressed. 3. That those Duties may be profitable to others, 14. 3. 8. And lastly, That your Soul may meet with Christ in them. You should

So cry in every Duty, have over (Lord) for Heaven, getting a full tide of Affections; and cry with David, *Oh that I had wings*, Psal. 55. 6. and winde in my wings. *Zech. 5. 9. Revel. 12. 14.* even the wings of a dove, wherewithal you may flye to the Ark of Mercy, as *Noah's dove* did.

15. The fifth Rule is, *See that your heart rest not short of Christ in any Duty.* Let go your hold of no Duty, until you finde something of Christ in it; and until you get not only an *handful*, but an *armful* (with old *Simeon*, Luke 2. 28.) yea an *heartful* of the blessed and beautiful Babe of *Bethlehem* therein. Indeed you should have commerce with Heaven, and communion with Christ in duty, which is therefore called *the presence of God*, or your *appearing before him*, *Exod. 23. 17. and Psal. 42. 2.* Your Duties then must be as a Bridge to give you passage, or as a Boat to carry you over into the bosom of Christ. Holy Mr. *Bradford* (Martyr) said, He could not leave *Confession*, till he found his heart touch'd and broken for sin; nor *Supplication*, till his Heart was affected with the beauty of the Blessings desired; nor *Thanksgiving*, till his Soul was quickned in return of Praises; nor any Duty, until his heart was brought into a *duty-frame*, and something of Christ was found therein. Accordingly *Bernard* speaks, [*Nunquam abs te absq; te recedam*,
Domi-

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Domine,] I will never depart (in duty) from thee without thee, O Lord. *Augustine* said, he loved not *Tully's* elegant Orations (as formerly) because he could not finde [his] *Christ* in them; nor doth a gracious Soul empty Duties. Rhetorical flowers and flourishes (expressions without impressions) in praying or preaching, are not true bread, but a tinkling Cymbal to it, and cannot be put off with the empty spoon of airy Notions, or lovely (that are not also lively) Songs; If *Christ* talk with you in the way (of duty) your heart will burn within you, *Luke* 24. 16. 32.

(6.) The sixth Rule is, Neglect not the [Magnalia, or] great Duties of Christianity, while you do observe (it may be oversolicitously, even to Superstition) the [Minutula, or] lesser Duties; as the Pharisees in their straining at gnats, and swallowing camels, *Matth.* 23. 23, 24. As *Saul*, that scrupled eating flesh with the blood, *1 Sam.* 14. 33. yet not at all the shedding of the blood of the Lords innocent Priests, *1 Samuel* 22. 16, 17, 18. And as those wicked Priests seemed to make Conscience of putting the price of Blood in the Treasury, but none at all of imbrewing their hands in the innocent Blood of the Lamb of God, *Matth.* 27. 6, &c. the price of that Blood may not lye in their chest, yet the Blood it self may lye on their Consciences, *v.* 25.

(7.) The

(7.) The seventh Rule is, *You must persevere in Duty all your days* (as before.) You may not be a young Saint, and an old Devil; like the New-moon, that gives light for a while in the former part of the night, but goes down into darkness long before the Night is gone. You may not be a lightsome Professor in your Youth, and have your light wrap'd up in darkness in your old Age; but your Grace (like good liquor) should run fresh to the bottom, and your last days should be your best.

CHAP. XII.

Of the Hearts Treachery in exercising of Graces.

1. **T**He Deceits of the Heart concerning Grace, are manifold to be here discovered; as (1.) *You may mistake Gifts for Graces.* (2.) *False and seeming Grace, for true and saving Grace.* (3.) *Common Grace, for special Grace,* which accompanies Salvation, and is peculiar to the Elect of God: All these are over and above those Deceits aforementioned, in mistaking *Nature for Grace, Civility for Sanctity, and Restraining for Renewing Grace.* You

You may think that you are exercising the very right and real Grace of God, when 'tis only some Mock-grace that is exerted and exercised in you : In order to the undeceiving of your Soul herein, you must (1.) know what this Grace of God's Elect is ; which *Spirit of truth* the world cannot receive, Joh. 14. 17. And (2ly.) how to distinguish it from those other (falsly supposed) Graces, which the Non-elect world may and do receive. First of the (1.) to wit, What right Grace (which the Apostle calls *true Holiness*) is, [*ἐν ὁσιότητι τῆς ἀληθείας*,] Ephes. 4. 24. the Holiness of Truth, *Gr.* or true Holiness, in opposition to that which is falsly and feignedly supposed only to be so. This right and real Grace, or Holiness, is called (in Scripture) *The Riches of his Glory*, Rom. 9. 23. *The Divine Nature*, 2 Pet. 1. 4. and *the very life of God himself*, Ephes. 4. 17. yea, *the very Image of the heavenly Adam*, 1 Cor. 15. 49. wherein we resemble Christ, not only as a picture doth a man in outward Lineaments, but as a Childe doth his Father in Countenance and Conditions. This resemblance consists not in *Corporeal Substance*, so much as in *Divine Qualities*. Grace (in truth) is the choicest frame and excellency that flesh and blood is capable of : 'Tis (as Reverend Mr. Robert Bolton defines it) the most glorious Creature of the Father of Lights, flowing immediately from his

his blessed face. As in the hand of *Moses* the Serpent was turned into a rod, *Exod.* 4. 4. so in the hand of the *Messiah* our crooked Natures are made *streight* by *Grace* (the Lion is changed into a Lamb, &c. *Isa.* 11. 6, 7, 8.) and our rough spirits are made plain thereby, *Isa.* 40. 4. 'Tis the work of this blessed Carpenter (so Christ is called, *Mark* 6. 3.) to hew and square many a knotty piece of Timber, that it may become fit materials for his holy Temple.

2. The second thing you are to know is, how to distinguish the right from the wrong; and (first) how *Grace* is distinguishable from *Gifts*? (which may be your first enquiry.) To which I answer (1.) in the general. 'Tis possible a man that hath *Grace*, may think he has nothing but *Gifts*; and ('tis as possible) that a man which hath nothing but *Gifts*, may think that his *Gifts* are *Graces*: He that hath *Gifts*, hath (indeed) an excellent thing, and that which we are commanded to *covet earnestly*, [*ζηλῶμεν*], zealously affect (as 'tis the best Ambition) *1 Cor.* 12. 31. Yet is there a more excellent way: *καρίεις* excels *καρίσματα*, *Graces* are better than *Gifts*, *1 Cor.* 13. 1. &c. *Gifts* are (indeed) excellent things, as they are *Spiritual* things (flowing from the Spirit assisting, if not *indwelling*;) in this respect they are better than all the Gold of *Ophir*, which is but a natural thing, and hath only a natural excellency;

lency; but spiritual Gifts are not only spiritual things, but be a part of the purchase of Christs Blood, and a blessed fruit of his Ascension into Heaven, *Ephes. 4. 8.* And it must needs be an excellent thing to become a *Saviour of Souls* by Ministerial gifts, (*to save souls and to pluck them out of the fire, Jude 23.* This is an excellency denied to Angels, who are but ministring spirits, and the Word of Reconciliation is not committed to them: The Office of preaching the Gospel is taken from the Angels (who first preached it to the Shepherds, *Luke 2. 10, to 15.*) and given to the Ministers: Though an Angel certified *Cornelius* that his Prayers were accepted, yet doth not the Angel preach the Doctrine of Redemption to him, but refers him (for that) unto *Peter*, *Act. 10. 3, 5.* Notwithstanding all this, a man may save others, and not save himself, but *be a cast away*, *1 Cor. 9. 29.* at last: Hence the Apostle exhorts *Timothy* that he be careful *to save himself, as well as others*, *1 Tim. 4. 16.* Those Hypocrites (Preachers) that in Christs Name had *cast out Devils*, were (as unknown to Christ) at length *cast out to Devils*, *Matth. 7. 22.*

3. The second Answer is more particular, for distinguishing Gifts from Graces; They differ (1.) *In their original*, though both come from one and the same Holy Spirit, yet 'tis in a different respect; for Gifts do flow from the Spirit,

Spirit, as he is *an assisting Spirit* only, and not *an indwelling Spirit* also. But Grace always flows from the Spirit, as both *Assisting* and *Indwelling* too; 'tis thus illustrated; As a Carpenter may both build an House, and beget a Childe, yet one and the same individual man is the original of both these, but with this difference; the house (that he builds) partakes of his Art only, and the Child (he begets) doth partake of his very Nature: So Gifts, though they do come from the same Holy Spirit (that works saving Grace) yet are they but [*Opera ad extra*] external Operations, and not the proper and genuine fruits of an Indwelling, as well as of an Assisting Spirit. A Pilot is said to be (in Philosophy) the [*forma assistens*] to guide the Ship in its Navigation; but 'tis the Soul that is the [*forma informans*] to guide the Body in all its Motions and Operations. Oh see that the Spirit be your [*Soul*] in Grace, as well as your [*Pilot*] in Gifts. (2.) In their Object; Gifts are more for Honour, than for Holiness; but Grace is more for Holiness, than for Honour: 'Twas Saul's cry, (who had got the Gift of Prophecy, when he was among the Prophets, 1 Sam. 10. 10.) *Yet honour me now among the people*, 1 Sam. 15. 30. Let gifted men have but the Honour, and let who will (for all them) take the Holiness. Gifts are (all) for a Glory that is without, but Grace is (all)

(all) for that *Glory* which is *within*, Psal. 45. 13. Reverend Mr. *Bridges* saith excellently, That as Gifts are the fruit of Christ's Ascension, *Ephes.* 4. 8. so they are (all) for Ascensions and Glories, for the fine-spun Notions, for the quaint and quirking Speculations of *sounding brass*, and *tinkling Cymbals*: But true Grace falls in with a crucified Christ, saying, (with the Apostle) *I determined to know nothing* (to profess no other skill) *among you, than Christ and him crucified*, 1 Cor. 2. 2. 'Tis not (as Children are) for the gawdy flowers among the Corn, but (as the Husbandman) for the Corn it self.

4. Gifts and Grace differ (3ly) *in their subject*; Gifts may be given to a wicked man [*in ordine ad aliud*] for the good of others, (as a Nurse may meet with bountifull gifts and good keeping in her Masters house, not so much out of respect to her self, but for the sake of her Masters Child, which she hath in her Nursery:) But Grace is special favour, the *Receiving subject* whereof is onely those that are *Elected* and *Accepted* in Christ, 'tis a *Favour* which God *shewes only to his people*, Psal. 106. 4. *He useth to do so only to those that love his Name*, Psal. 119. 132. Whereas a wicked *Judas* (a Devil) may be the subject of receiving Gifts; he undoubtedly had as shining Gifts as any of the Disciples, insomuch that they

they were so far from suspecting him for betraying of Christ, that each of them rather suspected himself, saying, *Master, is it I?* Yet all his Gifts (though shining) were but as those Torches and Lanterns which he abused to betray his Master: So that a man may *perish with Gifts*, but never any man can *perish with Grace*. Noah's Carpenters were gifted to build an Ark, for saving Noah and his Family; yet had they not Grace to save themselves from the universal Deluge. (4ly.) *They differ in the Effects.*

1. Gifts are [*Ministrantia*,] but they are not [*Sanctificantia*.] They do administer [*ad lumen Ecclesiae*,] to the advantage of the Church; yet do they neither sanctifie nor save every gifted Administrator; such an one may cast out Devils, yet at last be cast out to Devils, *Matthew* 7. 22. 2. Gifts fit a man only for a common Profession, effecting a form of knowledge, *Rom.* 2. 20. and a form of Godliness, *2 Tim.* 3. 5. yet cannot renew the heart, nor raise it up beyond a common frame. 3. Gifts and Sin may consist together; for though they be divers, yet they are not contrary. There is as much room for the Devil as ever, yea possibly more; For the Gift of Knowledge may make room for the Devil of Pride, *1 Cor.* 8. 1. 4. As Gifts cannot break off Union with Sin, so neither can they bring into Union with Christ.

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5. Gifts

5. Gifts are only good at *doing*, they are very bad at *suffering-work*. Lastly, In Duration; Gifts continue not, 1 Cor. 13. 8. they dwindle into nothing, Heb. 4. 6, 7. but Grace is contrary in all these respects.

5. The second Deceit, (which is the second enquiry) is your *taking and mis-taking* [seeming] Grace for [saving] grace, or false for true grace: that you may be undeceived herein, learn to distinguish them by these following Characters. (1.) False grace in an unsound and hypocritical heart, hath evermore its actings and exercise from *forreign and extrinsick motives*, as carnal respects, by and base ends, the applause of men, &c. Just like Puppits in a daunce, that have no principle of life in them, but are acted by an external force: but true saving grace hath not onely an inward principle, but also a propensity to comply with the Law of God; there is a *law in the mind*, Rom. 7. 23. which is *writ in the heart*, Hebr. 8. 10. this is call'd a Law, because it carries an authority with it, and sways down the Soul into a conformity to the will of God; this makes the sound heart to *love Gods precepts* because they are pure, Psal. 119. 140. and inclines it as a strong byass, (stronger then all the external motives) to love the Gospel for the Gospel's sake. Whereas the Hypocrite doth onely [*uti Deo, ut fruatur Mundo*] use God, to enjoy the world, as Austin saith.

faith. Thus *Jehus* obey'd *Gods will*, but it was that he might attain to a *Crown and Kingdom*. The (2.) Character is, such as deceive themselves with false and seeming grace; never look for, nor labour after true and saving grace; such never search nor suspect themselves; *Judas* came lagging in at last, saying, *Master, is it I?* Such never put themselves under a serious and strict scrutiny, saying, Am I yet got beyond the attainments of an Hypocrite? *Holy jealousy is a blessed frame of spirit*; and a solemn suspicion of being deceived, is a comfortable sign of a sound sincerity: He that never doubted, never truly believed; and such as go on in an uninterrupted estate, (blessing themselves all along with bare shows of grace) have a dangerous symptome of destruction upon them: Until *Egypt* dough was spent, God gave no Manna; and so long as the *Bridegrooms* wine lasted, Christ turned no water into wine. The (3.) Character is, *False grace is never comforted with Gods presence*; such hearts dare never set themselves solemnly in the sight of divine Omniscience, (as *Job* did, *Job* 31. 6. and *David*, *Psal.* 139. 23, 24. and *Peter*, *Joh.* 21. 17. sincere Souls all:) for they know, though they may deceive men; they cannot deceive God, *Gal.* 6. 7. whereas true Grace dare appeal to Omniscience about the general frame of the heart. Though it undoubtedly trembles in that Appeal, for its

frequent frailties, as *Job* 42. 5, 6. yet is it confident its Integrity will carry weight: for though it may depart from God out of *weakness*, yet never out of *wickedness*, *Psal.* 18. 21. and though acts (yet not ways) of *wickedness* be found in it, *Psal.* 139. 24.

6. The fourth Character is, *false grace is never attended with humility*; if the more you profess, the prouder you grow, you have just cause to suspect your self: but with true grace, the more Holy you are, the more humble you will be: as the Centurion, *Matth.* 8. 8. *Luk.* 7. 7. Notional knowledge puffeth up (as above) but the divine light of saving knowledge shining into a dark heart, *2 Pet.* 1. 19. discovers your ignorance, (that there is more you know not, than that you know) this humbles: the people thought the Centurion worthy; yea, and Christ (himself) thought the man worthy; yet the man doth think himself unworthy. The more experimental knowledge you have, the more sense of your own ignorance you will have also; and the more faith, the more sense of your unbelief, *Prov.* 30. 2, 3. *1 Cor.* 8. 2. *Mark* 9. 24. 'Tis a blessed frame; to be kept hungry and humble, under an Enjoyment of grace, crying, Lord I still want this grace and that grace. The (fifth and last) Character is, *false grace never grows, unless it be worse and worse*: gilded things loose their lustre and glory by wearing, and pretences

pretences to grace do rather wither than thrive or prosper. God complaineth that they went *backward* rather than forward, *Jerem. 7. 24.* False grace, like bad salt, looseth gradually its own Acrimony and smartness, until it be cast to the dunghill; whereas true grace, as a grain of mustard-seed, grows to a tree; from a morning glimpse, to a perfect day, *Prov. 4. 18.* from smoking flax, to a burning flame, *Matth. 12. 20.* *Nicodemus* grows from timorousness to boldness, *Joh. 3. 1, 2. & 19. 39.* when *Judas* (with all his goodly shews of grace) did dwindle into nothing: if there be never so little meal in the barrel, never so little Oil in the Cruise, yet it being fed with a supply from heaven, multiplies into abundance: if you grow from fervency to formality, from strictness to looseness; if you can loose the sweetness of your spirit without remorse, 'tis a shrewd sign; but if you have received grace in the truth of it, then you grow, 1. [*forma*] in loveliness to Christ. 2. [*Suavitate*] bringing sweeter Cane to God, *Isa. 43. 24.* 3. [*Robore*] better rooted, the house of *David* growing stronger, *1 Sam. 3. 1.* And fourthly, [*vigore*] every grace that is feeble will be nourish'd, *Hebr. 12. 13.* you then grow both in kind and degree: growing youth oft measure themselves, they have better appetites than older people.

7. The third deceit, (which is the third enquiry) is your taking and mistaking common grace for special: that

that you may be undeceived, know, that there is a *common grace*, which is, (1.) *more than civility*, it being of a more evangelical and heavenly nature than civility is. (2.) *'Tis more than restraining grace*, which is conversant onely about sins and duties, out of a servile awe and fear of God; but this seemeth to carry out the Soul with some raised affections and love to Christ. (3.) *'Tis more than meer outward gifts*; which raise up a man above ordinary, onely for an usefulness to others; but this seems to renew the man, and make him another man than he was before. (4.) *'Tis more than seeming grace or formality*, which hath onely [*verisimilia*] *seeming true*, but not [*vera*] *really true*, a meer shew and shadow of godliness; but This is a real work upon the Soul, as *Hebr. 6. 4. 5.* declareth, being not onely an enlightening work, and a partaking of gifts, but also some Spiritual tast of the sweetness of Christ, and of the powers of the world to come: yet observe, all this amounted not to special grace in three things: 1. *Their light was not humbling*, there is mention of their enlightening, but not a word of their humbling: the more of saving light is let into the Soul, the more self-abasement doth that light beget there; the more precious that Christ is in our eyes, the more vile we are in our own eyes; they closed with Christ in a way of pride and presumption onely: 2. *Their gifts were not renewing and sanctifying*; they made them useful to the Church, but did not change their hearts: they were tinkling cymbals, in their lovely expressions, but not vessels of gold in any divine and lively impressions: their Speech and Spirit did not walk hand in hand together. 3. *Their tast was neither refreshing nor ravishing*, it did not draw the Soul after a farther and fuller enlargement and enjoyment of Christ; they had but sleight and loose desires after Christ and Salvation: bare glances of heavenly glory, may stir up an overly wish, even in a very Sorcerer, causing him to say, [*Oh let me dye the death of the righteous*] *Numb. 23. 10.* but this falls far short of those serious long-

longings of Soul after Christ, and after grace and strength, to serve him with our spirits in the Gospel of Christ, Rom. 1. 9. 'Twas, alas, but a tast they had, as a Cook may tast of his Masters sawce, but he lets none go down; their tast neither refreshed nor ravished them, as a right tast of Christ doth, Psal. 34. 8. a little makes us long for more, it makes us long for larger Communion with Christ in his graces, as well as in his comforts.

8. Common Grace is distinguishable from special Grace; (1.) As it comes from a common Original, as from Illumination, Conviction, &c. Common things to the bad as well as the good; if sitting alike under the droppings of the Sanctuary, where the Hammer of the Word is always battering: Though some there be which (as the Anvile) grow harder by beating; yet others there be, that cannot bear off the blow; but (as Herod, Mark 6. 20.) are wrought on and brought up to do many things: This is found in Servants as well as in Sons: You must labour for that Grace which never was, nor ever can be given to a Reprobate. The Original Cause of Grace is threefold; 1. Primary. 2. Meritorious. 3. Immediate. As to the Primary Cause; first, Special Grace flows from Election; from the Electing Love of God, Ephes. 1. 3, 4, 5. But common Grace comes not from God, as he gives out Elective Love to some, but as he is the Authour of common Gifts to many. Secondly, The Meritorious Cause. Special Grace is from Christ, as a Redeemer of those that receive it; Common Grace is from Christ as a Benefactor to them that receive it; and though as (a) Redeemer, yet not as (their) Redeemer. 3ly. The Immediate and next efficient Cause of Special Grace is, the indwelling Spirit, (called the Seed of God, 1 Joh. 3. 9. and The Divine Nature, 2 Pet. 1. 4. A living principle from the life of God, Ephes. 4. 18.) But the next efficient Cause of common Grace is, the Spirit only assisting [but not indwelling,] casting some supernatural light upon the Soul of man. The second difference 'twixt Common and Special Grace is, Common Grace is seated in a common spirit; so called, because

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It cannot do more than others, Mat. 5. 47. Such a Spirit cannot do any singular things for God, and such as are above a common and ordinary Attainment: Hence it is, that when Special Grace loseth its lustre, and an overly Indifferency seileth upon the Soul, 'tis hard to distinguish it from common Grace; save only, *That special Grace is sensible of it, and bewails it; but common Grace is too too-well contented with it.* But *Caleb* was of another (and better) Spirit, Numb. 14. 24. The third Difference, Common Grace hath only common effects, their profession of Godliness and performance of Duties are but common things, flowing rather from a work on them, than in them; 'tis rather a forced than a natural work from a new Nature; 'tis rather a flash, than a fire of divine affection; a transient motion, but no abiding principle. The truths of the Word (which they sit under) passes through them, as water through a Conduit-pipe, leaves only a dew, but sinks not in, as rain-water into the earth, to make it fruitful: a bare taste of any dish (though never so good) nourishes not into strength and stature: Therefore hath it (4.) Common defects; as 1. *It mindes not the intrinsecal wickedness of the heart.* Nor 2. *The spiritual exactness of the Law.* 3. Common Grace mindes mostly Negative Precepts. 4. If positive, not in their full extent as to occasions and circumstances. 5. *'Tis a stranger to the mystery of the new birth.* 6. *'Tis without fear of being deceived,* being more exercised in Self-flattery, than in Self-reflection; using rather the false glasses of Satan, than the Spectacles of the Spirit. 7. *'Tis always barren;* If Grace be not right in respect of its root, it must always be defective in respect of the fruit, so comes to nothing at last, Heb. 6. 6, 7. 2. Pet. 2. 20. This is the Grace that may finally be fallen from; Time and Temptation wears off the gilt, and turns seeming Sanctity into real Sensuality: many young Saints (Seraphick in their Knowledge, and seeming to have their eyes fixed to the Stars) prove but old Devils, and fall at last into the pit of Sensuality. Oh keep your hearts, &c.

F I N I S.

12.

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